

THE LUTHERAN QUARTERLY.

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THE LUTHERAN CHURCH IN THE TWENTIETH CENTURY¹

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The hundredth anniversary of St. James Church is an occasion which rejoices the hearts of all the Protestant forces of New York City. A hundred years in New York are no longer than a hundred years in any other metropolis, but the changes and shiftings of our environment make survival for a century a proof of spiritual strength. New York changes so rapidly that it seems almost to solve the inventor's problem of perpetual motion. The winds of change have never blown this church's golden candlestick over. In the midst of unprecedented rush, bustle and expansion St. James Parish has not merely kept the light of true doctrine burning; it has also passed on the sacred fire. It is truly a mother church, the first of a large and prospering family of English-speaking Lutheran parishes.

Christianity did not originate on the North American Continent; it was carried hither in the hearts of true believers. At the outset the history of American Christianity is the epic of transplanting the ancestral faith.

¹ An address delivered at the one hundredth anniversary of The Lutheran Church of Saint James, Madison Avenue, at 73rd Street, New York, 1827-1927.

Every group of settlers has brought with it not merely linguistic and racial inheritances but also the supremely precious heirlooms of religious convictions. The Pilgrim Fathers sought in the New England wilderness freedom to worship God according to their own views of His will, though they were not bent on granting a similar freedom to Baptists or Quakers. The Dutch who settled on Manhattan Island three hundred years ago brought with them not merely the Dutch language but also the Dutch brand of Protestantism, symbolized to-day in their official name, The Reformed Protestant Dutch Church in the City of New York.

Alongside of the Dutch Reformed were certain Dutch Lutherans who did not receive toleration here, as in Holland, but found themselves seriously hindered in the exercise of their faith. Old Peter Stuyvesant, the one-legged Governor, who literally, though not politically, used to go stumping about the old fort below Bowling Green, was none too kind to the Lutherans. Back in Holland he had taken oath never to allow the Lutherans to organize their distinctive worship in New Netherland. The English conquest of 1664 removed Stuyvesant and his scruples, in your favor.

English rule, however, precipitated upon the Dutch Church here the serious problem known as the language question. Due chiefly to foreign control exercised until 1792 by the Classis of Amsterdam, some of the Dutch Churches continued to have preaching in Dutch long after their youths and maidens had begun to go to school and to make love in English. Dutch tenacity lost them many of their best young people. It redounded to the benefit of the Episcopalians, especially that of Trinity Church; descendants of many of the old Dutch aristocrats of New Amsterdam became Episcopalians.

German Lutheranism in the eighteenth century on Manhattan Island felt similar tensions,—the same pull. The older people, chiefly of the Palatine group, naturally desired to continue the German language spoken by their forefathers, and therefore, not without the support and

approval of ecclesiastical authorities in the old country, fought the attempts to build up English-speaking Lutheran churches. Two of these Lutheran attempts resulted ultimately in the formation of Episcopal parishes: Zion and St. Timothy's, and St. Stephen's.

As we all know, the inevitable forward step was successfully taken by St. James Church in 1827. The flood of German immigration which ran to new heights after the revolution of 1848 has since strengthened tremendously the German-speaking element; but along with it and in communion with it has lived the ever-increasingly powerful English-speaking element in Lutheranism. By the courage of the Rev. Frederick Christian Schaeffer and his lay associates the transition was made. New York Lutherans, through the policy of St. James and kindred parishes, have escaped in large measure the disasters which overcame many of the Dutch Reformed churches.

Lutheran immigration has not ceased. Retarded by the Great War, it is now well-nigh predominant. Our present laws operate to favor the admission to America of Nordics. I am *not* an advocate of the dangerous dogma of Nordic superiority; I cannot forget that Confucius and the Buddha, Socrates and Plato, St. Paul and the Twelve Apostles, Dante and Columbus were not Nordic. Yet the Scandinavians are Nordics; and nearly one hundred per cent of the Scandinavians are Lutheran if anything. Most of the Germans likewise are Nordic; and in Germany over fifty per cent of the population is by tradition Lutheran. To be sure the door of this country stands open also to that typically Nordic group, the Roman Catholic Irish; but the present immigration quotas actually work in favor of the Nordic nations, who are preponderatingly Protestant, and, except in the British Isles—overwhelmingly Lutheran.

Every year, therefore, large reinforcements are coming from foreign countries to American Lutheranism. Hence the responsibility of the Lutheran churches is very great. In Europe there are organizations which watch

out for the religious interests of migrating Lutherans, called in Germany by the New Testament term *Diaspora*, the dispersion. The result is that the opportunity of Lutheran churches in this country to build up new Protestant parishes is at present unsurpassed. That is true especially in Greater New York. I am told that in Greater New York it is easier to build up Lutheran parishes than any other variety of Protestant parish. Though some published estimates of the number of so-called "lapsed Lutherans" may need further analysis, the drift and the significance of the statistics is plain. Here is a brilliant opportunity, an imperious duty to build up large and flourishing Lutheran churches with a broad policy as to language; facilitating but not hastening, within the borders of your communion, the inevitable transition from the tongues of Northern Europe to our own English. Now more than ever is the time for the Lutheran church to build up strong Protestant constituencies in these territories where the representatives of Jerusalem and those of Rome are carrying on their intelligent and ceaseless work.

However deep and permanent may be the differences between Roman Catholic, Jew and Protestant, we must co-operate in securing instruction in religion so far as we conscientiously can, in this hour when our common basis of belief in God and in Biblical morality is imperiled by the ignorance of the young, the disillusionment of the old, and the cynicism of the greedy. What is at issue now is not so much the points on which religious people differ among themselves, as the convictions fundamental to each of the three religious types of the Western World. We must work for a scientific, effective system of religious education in order to keep dominant in our community belief in God and His righteousness.

The Lutheran church then, brought here, as were all our other faiths, through European immigration, nourished and fostered by reinforcement from foreign countries, stimulated to renewed effort at the present moment by the immigration of new brethren in the faith, is one of

the prime forces in building up a truly religious America.

Indubitably American, the Lutheran churches in this country nevertheless have a tradition of friendliness toward the lands beyond the sea whence came their forefathers in the faith. This is one of our great national assets. Men like myself who come of British stock, acclimated, to be sure, by three centuries of survival of New England winters, of course, feel our hearts beat faster when, eastward bound on the ocean steamers, we discover seagulls that float through the fog off the Scilly Isles, the first signs of the nearness of Great Britain. What this sentiment means in international politics everyone knows. It is one of the platitudes of Anglo-American dinners to say that blood is thicker than water. The Germans and the Scandinavians have brought to us not merely love of music and a reinforcement of those virtues symbolized in New England by the "Puritan conscience" and suggested to all who know German by the two words *deutsche Gründlichkeit*; they have also given to us a tradition which makes us insist that the same fondness which many of us have for England should be extended also to those coasts lying eastward of Britain,—to the shores whence came originally three of the great racial elements which are fused in English blood—Anglo-Saxon, Norman and Dane.

Anglo-Americanism is not enough; Kipling is not the greatest of the prophets; we must supplement him by Tennyson who, more than sixty years ago, welcoming the Danish bride of the Prince of Wales, wrote:

"Sea Kings' daughter from over the sea, Alexandra!
Saxon and Norman and Dane are we,
But all of us Danes in our welcome to thee, Alexandra!"

Trying to modernize a poet laureate is sorry work; but the same sort of enthusiastic greeting which the English in 1863 extended to the Princess who was destined to become their unfading and well-nigh immortal Queen, we in America should extend to our religious reinforcements

now happily coming from the land of the Saxons, the Northmen and the Danes. We Americans are not merely Nordics; we glory in the Mediterranean and other stocks that enrich our civilization; but we feel that the racial elements you Lutherans represent are particularly close to our hearts.

A few months ago, His Royal Highness, the Crown Prince of Sweden, in this city spoke memorable words to ministers of all Protestant denominations. He is destined to be the royal head of the Lutheran State Church. He laid down a program truly international and I believe also, from the ecclesiastical point of view, world-wide. To it we may apply the old term ecumenical. It is the note which we heard from this great Swedish Lutheran, speaking in perfect harmony with the Lutheran Archbishop of Upsala, which proves anew that Lutheranism is not merely international, but also ecumenical; and has in these modern times overcome the divisive limits laid upon it by the political happenings of the German Reformation.

Historians have frequently charged that the effect of Luther's rejection of papal and episcopal control was to subject the Lutheran churches of Germany to territorial autocrats who tended to subordinate the interests of Christianity to their own dynastic ambitions. There is a certain amount of truth in this accusation. Not even the wonderful efforts of Jakob Andreas and the other Lutheran fathers who, late in the sixteenth century, secured in many parts of the empire the adoption of the Book of Concord, were able to overcome the divisive tendencies of what we in America should call sectional politics; the Germans call it "territorial particularism." Thus it was impossible even in the sixteenth century to swing the Lutherans of Hesse into the same ecclesiastical column with the Lutherans of the Saxon territories. Even since Bismarck united Germany politically it has not been feasible to secure an effective religious unification of Protestant forces: even to-day the ecclesiastical map of the Empire reflects the outgrown rivalries of Dresden versus Cassel.

The most serious attempt ever made toward unity was carried out over ninety years ago by King Frederick William III, with Prussian thoroughness and with a tactlessness, (Oh! those dragoons!), which caused in the name of the preservation of true Lutheranism a significant exodus from Prussia to America. American Church divisions still show the scars of these old Prussian battles.

The German revolution which closed the Great War swept away the connection of church and state. Germany is now organized much as is the United States on the basis of a separation of Church and State which is effective though friendly on both sides. The result is that German Lutherans have been passing recently through a period of constitutional conventions comparable in its importance to the debates which took place in America just before 1789, in what John Fiske called the "critical period of American history." The past decade has seen the reorganization of the systems of the German churches along lines granting greater freedom over against the state and also greater possibility of co-operation across political barriers. By the religious Peace of Augsburg the Empire solved the religious questions of 1555 on the state rights principle: *cuius regio, eius religio*; and German Protestantism has suffered ever since from "particularism." It has been built on a state and not on a national basis. The separation of Church and State in 1918 already shows its beneficent effects in attempts to give Lutheranism a national and even an international organization. Luther's emergency measure of putting the control "temporarily" into the hands of the princes where it unexpectedly remained for "only" four centuries, has been reversed since the revolution of 1918; the result is the emancipation of the German churches and greater opportunities for self-activity.

We are therefore witnessing a revival of Lutheran church activities in Germany both in the parishes themselves and in the synods. In terms of the type of educational theory taught in Teachers' College, the German revolution has made the improvement of church life and

church efficiency an educational "project." Certain recent German writers have attacked the great stress and unreflective activity in church life in North America as "Christian activism." The emancipation of the German churches through disestablishment will by pedagogical necessity make the Christian leaders of Germany do what we should call in our modern slang "sell" to all their young people the idea of actively participating in the projects of their disestablished church. Disestablishment then tends to lead the Lutheran churches of the Continent to develop all the more along the lines of American Lutheranism. In fact, the success of American Lutheranism under the American regime of the separation of Church and State robbed the German separation of Church and State of many of its supposed terrors.

What of the Lutheran churches still established, like those of the Scandinavian lands? These teach a lesson which I think all large American denominations may learn with profit, if they have not already learned it from the Established Church of England. Really to leaven society a church must be comprehensive; it must provide for all the religious elements of the nation. It must be like the comprehensive Jerusalem of the prophet's vision, into which the nations and their rulers bring their national treasures. Not through compulsory uniformity, not through liturgical standardization, but through a comprehensive hospitality both to liturgy and to the more flexible forms of Christian self-expression, must a great national church show itself the spiritual mother of all its citizens, making a place for those varieties of religious experience which have been ordained by a foreseeing God.

Once born and twice born, sacramentalist and revivalist, in a truly comprehensive church, must each have his place; pietist and intellectualist must find their home within its liberty of the Kingdom of Christ. Each needs the other. Without the challenge of clear orthodox thinking the pietist loses his grip, and his spiritual descendants tend, as the fires which animated them cool, to drift off and get lost in the fogs of rationalism and of un-

belief. A true, great mother-church should be, if not, as the Germans say, *Staatskirche*, or state church, at least *Volkskirche*, a church for all the people; not the church of a class, not a church run by business men alone, but a church with the interests of the whole community at heart and governed democratically. Comprehensive traditions go with the organization of Christianity on the national and on the international scale.

The difficulty with the state churches in the past has been that they insisted on uniformity and required the clergy to conduct services always according to a fixed set of rules. The church of the future, and this, I think, is true of the Protestant state churches, as well as those disestablished, will make place for free prayer as well as for a liturgical service which maintains the ancient biblical tradition of worshipping the Lord in the beauty of holiness and of expressing the faith of the fathers in words which have lingered on the lips of saints in many centuries. A comprehensive church runs itself in the spirit of the man whom Christ praised in the Gospels, a "householder which bringeth forth out of his treasure things new and old." This church will be comprehensive, socially minded and not a class church; marked not by the aloofness of an isolated racial element, or by the anxious cohesion of a group which, to justify its non-co-operation, proudly alleges grounds of superiority not evident to unimpassioned observers. The church that is to lead America must not be isolated but fully participant in national and international life and projects. This is a standard to which American Lutheranism by its great traditions should aspire.

The future seems very bright. America needs the Lutheran forces and to those of us in churches of British antecedents they come as most welcome allies, whom those of us who regard Luther as the most stimulating as well as the most powerful of the heroes of the Reformation look upon as elder brethren in Christ. To the Lutherans throughout the centuries we of Calvinistic antecedents have been brought more and more closely through

the gradual outgrowing of our own intellectual peculiarities. We no longer confine ourselves to the psalms in metre; we sing Luther's great hymn and the hymns of dozens of Lutheran writers to German chorales. We read the books of the great Lutheran scholars of foreign lands, and we believe that under the differences of name we are all parts of that church which Luther loved under the name of the "church invisible."

The Lutheran Church of the twentieth century will not only be comprehensive and beloved; it will also bear permanent witness to Lutheran principles. In 1801 Bishop Provost of New York thought the Episcopal church here so injured by the Tory records of many of its former leaders that it "would die out with the old Colonial families." Ten years later Bishop Hobart succeeded him; it was 1811, a year before the outbreak of our second war with England. Bishop Hobart was the embodiment of positive assertion and aggressive action. "From the day of his consecration the Episcopal Church in New York never existed on sufferance. Its time for apology was past. It might be liked or disliked, opposed or favored; but it was henceforth recognized as an organization with distinct claims of its own, and with a distinct determination to prosecute them. It stood no longer on the defense. "It became self-conscious, self-confident, and self-assertive." "It became a living factor, dreaded by some, admired by others, but acknowledged and respected by all."²

The vigorous if somewhat controversial leadership of Bishop Hobart was epoch-making. Does it suggest a policy for the Lutherans of the twentieth century?

From the point of view of intellectual history I think the most epoch-making assertion of the Augsburg Confession is a single sentence in Article VII, concerning the doctrine of the Gospel and the administration of the Sacraments. The rest of the article went right over into the Thirty-nine articles of the Church of England, and thence into several other great Protestant creeds; but

2 C. C. Tiffany, *A History of the Protestant Episcopal Church in the United States of America*, New York, 1895, p. 394, 414.

these did not take over the Lutheran views that the true and sufficient basis for Christian unity is agreement in the preaching of the pure Gospel, and in the administration of the sacraments. Here is a great and in the best sense of the word, *radical* statement; Church unity may be had *without* any so-called apostolic succession of bishops, and without any historic episcopate, (though of course a Lutheran church, like that of Sweden, may have both the pure doctrine of the Gospel and the apostolic succession of bishops). Apostolic succession may be decorative and inspiring; but Luther, who sacrificed it rather than compromise the truths of the Gospel with unspiritual and reactionary prelates, like His Eminence Albrecht of Brandenburg-Mainz, cut the Gordian knot and liberated the "*congregatio sanctorum et vere credentium*"—the congregation of saints and of true believers—from prelatical domination.

In discussion of Church unity the Roman Catholics stress the claims of the pope; the Episcopalians, those of the historic episcopate. However far from these points the parleys may begin, there is where they sooner or later terminate. Why should not you Lutherans now take the initiative? You have a wonderful middle position; the Church of Sweden is both sound in doctrinal standards and strong in its apostolic succession. Here is a basis for discussion of a perfectly proper question: Why cannot Protestantism agree on its oldest creed, the Augsburg Confession? The discussion may not eventuate in Church unity, any more than will the great life and work, or the impressive faith and order conferences; but it will set the world talking about the Lutheran claims. Why not? The Anglicans all told, in all parts of the world, probably do not number over twenty-five million. Let us count as Lutherans those who claim that honored name, and avoid making too many dogmatic discounts based on the exclusive use of Luther's catechism for the laity or on the acceptance of the Formula of Concord by the clergy. Reckoning in this more comprehensive way, you Lutherans outnumber the Anglicans in and outside of England at least twice, and possibly three times. Must the call to

consider the unhappy division of the church always come from Lambeth and not from the Wartburg? Might not even a pilgrimage to the Castle of Marburg in 1929 force people to face after the lapse of four hundred years on the very scene of the tragic disruption of Protestant forces the insistant words of our Lord "*ut omnes unum sint.*"

Church workers in St. James parish have been met recently by the challenge: "You are Lutherans? Who are the Lutherans? I never heard of them!" On one point the Roman Catholics are right: there is such a thing as "invincible ignorance." Some of us Americans know you now; all will soon know you better. By dropping the isolation of foreign tongues you will make yourselves still more widely felt. Did not the brilliant Walter Rauschenbusch tell a friend of mine that for years he had been publishing here in New York in the German language ideas and interpretations of the Christian past, without visibly stirring American public opinion; but that as soon as he put forth these ideas in English, he found ready and cordial response in wide circles of our Christian public? By writing in English, by mediating here ideas formulated by the great scholars of the Continent of Europe, by a campaign of publicity not merely in the newspapers but also in popular or learned periodicals, and in encyclopedias, you will make it impossible for any adult American, however isolated, to ignore you. If you cannot convert us to your point of view, your scholars can instruct us.

The young Luther believed in the self-evidencing power of the pure Gospel; it needed merely to be stated to grip the hearts of the elect. The more mature Luther recognized that proclamation alone does not fulfil Christ's commission to teach all nations. Luther therefore helped to reform schools, to spread educational opportunity. He wrote catechisms, and clarified the presentation of the Gospel as regards both its form and its subject matter. Melancthon, curiously enough, kept on trying to improve even the Augsburg Confession. Must the churches of the Invariata forever insist on all the details of a creed

adopted by a church that has never even claimed to be infallible? "To the Law and to the Testimony"; let Scripture decide. If the formal principle of the Reformation be really *sola scriptura*, then no creed drawn up by men can ever block permanently ingress to and egress from the undefiled fountain of the Word of God.

If Lutherans are to win over the rest of American Protestants to their point of view, they must do so, not by denying Lutheran principles, but by their vigorous application. Let the Lutheran exegetes multiply their efforts. Let them make an impression upon us outside the fold not merely by their mastery of Greek, Hebrew and other cognate or relevant oriental languages; let them proceed from tracing the evolution of words to proving the development of thought. Let Lutheran scholars also explain the unique position of Christianity in respect to any parallels, real or alleged, in other religions. The proof convincing to the modern mind will be no mere fidelity to the formulations of the fathers, but gathering up all the history of the dealings of Almighty God with the human spirit in past and present, from India to Iceland, from Leningrad to St. Louis, and showing that in spite of the din of dispute and the fogs of doubt the human spirit has found God, and God has revealed in all its purity the glorious Gospel of His Son.

It is the ABC of advertising to advertise something people want. We Christians of English descent want you. We need your co-operation in our projects, from the Bible Society on through the whole list. Not by aloofness but by co-operation do you most vitally impress us. The Federal Council of Churches needs you and values you. Without abandoning your strategy of concentrating effort under the name of The Inner Mission rather than scattering it under the protean forms of social service, you have come more and more in our common American environment to solve your problems by methods just like ours. Our churches are now walking parallel paths. May they not some day meet in the infinitude of human need, and of the Divine Wisdom ad Love?

THE PROBLEMS OF PRESENT DAY LUTHERAN
THEOLOGY IN GERMANY¹

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Lutheran theology always includes two problems, one historical, the other systematic. In so far as Lutheranism is a historical religion which again and again derives its strength from the great traditions and experiences of its long history, and in so far as Christianity as such is a religion which begins with a period of history, we have no right to omit historical facts and problems in order to build up a merely speculative or a merely practical theology which is divorced from history. But on the other hand, so far as Lutheranism and Christianity are more than purely historical and immanent facts, it is also the duty of Christian and of Lutheran theology to discover those features of Christianity which are more than historical. This is the systematic problem.

The historical problem includes the following questions: How do we, and how can we see Luther as a historical personality? What actually was his teaching? What is Lutheranism historically? Is it, or is it not possible to see Lutheranism as it was in its beginnings?

These questions are not so easy to answer as it might seem. For we observe the curious fact that each age has conceived a different picture of Luther. The sixteenth and seventeenth centuries saw in him the restorer of pure doctrine, a new scholastic philosopher who was more interested in theories than in a faith which passes all understanding, although Luther himself had fought the scholastic philosophy. Pietism saw in him a very emotional man, even a kind of revivalist, although Luther was not at all popular in the modern sense. Rationalism saw in Luther the fighter against Roman Catholic dark-

1 Read at the Gettysburg Theological Seminary.

ness, who had awakened reason against superstition, although the historic Luther believed in the devil and called the human reason very hard names. German idealism believed that Luther made the spirit free from bondage and dependence, although Luther had written his best book on the Bondage of the Will.² Even modern democracy tries to quote Luther believing him an apostle of its political ideals, although Luther, who never cared about political forms, established the monarchistic state-church and wrote a very hard book against the democratic peasants. Which picture is the true one? Here the serious historical task begins.

It is not an easy task. Who has read all the volumes of the Weimar edition of Luther's works so as to know what Luther really was? And who knows Luther's age so as to see him in his historical background? Now it is a fact that in the German universities the true, unprejudiced historical study of Luther has been on the increase, and recent years have brought us much nearer to the historic Luther than we ever were before. Men like Boehmer, Holl, Walther, Rendtorff, and Scheel have revealed the Luther of history as he was.

What was he? They all try to see him as a totality, not as sheer one-sided ideal type, but as a man with all the variety of riches of soul. They see in him the "complex of opposites" which he really was, and they understand his value much more from this aspect than from the old one-sided one. The new German psychology has found that the soul which includes all possible qualities in a last final totality is richest and deepest. In like manner the new historians have discovered in Luther one of the most excellent examples of this fact. His spirit was the battlefield of two eras, as one of our poets says. Like Augustine and Paul he included in his soul all the polarities of the religious mind, and all the riches of his time and the "Kultur" of it. The deep experiences of German mysticism, the intellectual ways of scholasticism, the prayer-literature of the middle ages, the new scholar-

2 De Servo Arbitrio.

ship of Humanism, the classical knowledge of the Renaissance, the popular treasures of the people of his age—all these lived in his soul. But, like Augustine before him, he overcame all these single experiences by a new higher synthesis. How was this possible? Because they were all combined by one force in Luther by his strong religious experience. This is the only key to an understanding of Luther. In the religious depth-dimension of Luther's soul all these many sides and forms became one. They were at once preserved and abrogated—became "aufgehoben" in the double sense of the German word "aufheben."

What was this religious center from which alone Luther can be understood? It was the experience that in the cross of Jesus Christ God justifies men by his grace without any works on his part, whether moral or ecclesiastical. The Pauline question, Who shall ascend into heaven? is also the fundamental question of Luther's religion. In the monastery he tried to achieve heaven, but after his experience of God's grace he gave up the attempt. This grace is the hidden grace of God's free will, which acts according to his own election, but it is the clearly revealed grace in Jesus Christ for every one who trusts him. Jesus Christ is "the mirror of the fatherly heart of God." This is Luther's religion, and therefore also his theology and his life. From this center all the reactions of Luther towards his time must be understood, and in this center all the opposites of his many-sided character form a final and a total whole. From it we understand that Luther was more than a reformer of abuses; that he was no politician in the sense of temporal politics; that he was free from the logic of scholasticism—free enough to be very often absolutely illogical; and that he was free from every law except that one which the grace of God had written deeply into his heart, and which he saw fulfilled in the only law for the Christian, the serving love of Jesus Christ.

Of course, the historical task is not yet solved, and will not soon be solved. Luther is too complex, too great, too

rich; and to describe him historically is a task for many generations. But the German church historians of recent decades have made a good beginning, and we may expect more in the next years.³

But the accomplishment of the historical task is not, in itself, sufficient. The question arises: How much of that which lived in Luther and in his Christianity can be accepted as our Christianity? What is Christian in Luther and what not? Here of course all the problems of systematic theology come before us, and, as far as possible, we need to see and to understand them.

First there are a number of polarities which it seems impossible to bring together. The history of theology, like the history of the Church, shows that the human mind is too easily inclined to destroy these oppositions by making them rational or by overemphasizing one side and excluding it from the totality of theological thinking. In life as well as in theology Luther himself had a synthesis, a synthesis, to be sure, in which were contained all the opposite sides, and which, therefore, was no longer a logical and rational synthesis. Yet that synthesis must be found and found again by everyone. As soon as we give this up we lose ourselves in the one direction which we make absolute.

Lutheranism and with it the New Testament and all true Christianity is rich in such polar problems. We shall note only the six which to-day most interest German theologians of all types and of all ages. They are discussed daily and nightly in little groups of students, or in lectures, or in books and articles.

The first is the old problem of subjectivity and objectivity in Christianity. It is the old problem of Augustine: God *and* my soul, but it has been especially discussed in the newer theology since Schleiermacher. How much is the subjective religious or Christian experience the source of theology, and how much is the source to be found in the objective norm of the Word? Two opposite

3 Unfortunately Holl and Boehmer, two of the scholars mentioned, have died recently, Boehmer quite suddenly and with a book of Luther before him.

positions are taken: one in the line of the religious psychologism of Otto and others, where all is finally reduced to the subjective experience; the other in the theology of Brunner and his followers, where every subjective religious experience destroys itself at the very outset; where the very act of "*speaking* of God means not to speak of God," because God cannot be taken into human experience, and where the Word of God is absolutely abstract and isolated from all mental reception. The synthesis must be found. For the New Testament contains both sides: it knows that Christ is experienced in us in a psychological process, but it knows at the same time that Christ and His Word are not identical with our mental experiences. The synthesis which does not destroy one of the two sides is very difficult: one of the infinite tasks of systematic theology.

The second problem is the problem of reason and irrationalism in theology. On the one side, influenced especially by modern Catholic Thomism we have a movement to-day which believes in a kind of natural theology. It is claimed that the mind is by nature Christian and that it has the ability to see religious mysteries and to understand them, even if not fully, by his own strength and from its dispositional structure. On the other hand we find radical schools which deny all ability of the mind to understand religious facts. They maintain that Christianity as such is absolutely foolish, and that it has nothing to do with logic, science, and reason. *Credo quia absurdum est*—all things in Christianity are opposed to, and do not fit into any kind of human reason. Here again the New Testament has both sides: Paul knows the possibility of a limited natural theology, but at the same time he knows that the word of the cross is foolishness for all human reason. Again, the synthesis is difficult; but the duty of theologians is to make it possible.

The third problem is of more practical consequence than the others. It played a great rôle in the discussions at Stockholm. It is the problem of activity and passivity in Christianity. One side claims that the real value of

Christianity is to build the kingdom of God in this world, to work hard for the ideals of the Sermon of the Mount in order to make the world as perfect as possible. The other side protests vigorously against this "optimistic" Christianity. The Christian cannot do anything for the kingdom of God in the world, for it is thoroughly eschatological and transcendent. The world is always a lost and condemned world, which has neither the promise nor the ability to become the kingdom of God. Again, the New Testament, and, we could always add, Luther, has both sides: the Christian has to work in the direction of the kingdom of God in this world; nevertheless it is a world which perishes. A clear logical summation is impossible. Here also we have to find, or at least to strive for, a religious synthesis.

The fourth problem is the problem of history and metaphysics in theology. It has always been of great importance, especially in the interpretation of Holy Scripture. It is a fact that Christian doctrine as well as the Bible have a human history. Now one extreme makes this history absolute, and is satisfied to describe the historical events which developed Christianity, to see the contact between Christianity and the contemporary Jewish and Oriental religions, to understand the development of Christianity from purely immanent historical components, to interpret the New Testament like any other historical documents. At the other extreme are schools which are strictly against all historical understanding, and which call for a "pneumatic," metaphysical interpretation. The spirit alone is allowed to interpret the Bible and to understand the facts of Christianity, which are separated from all historical observation. Here again we are necessarily compelled to find the right synthesis. Christianity is not only a transcendent metaphysical religion. It has its beginnings in history, and the Bible is the product of a history of several thousand years. The coming of Jesus Christ into this world was, in one aspect, a purely historical fact; so also was the preaching of Paul. Therefore we are obliged to engage in historical work in theology; neither faith nor speculation without a

solid historical basis sees the fulness of empirical Christianity. On the other hand, Christianity cannot be reduced to purely immanent historical events. A metaphysical, or let us now say, a spiritual and religious experience must work together with historical study. Here again we find all the difficulties of the theological discussion of our time caused by overemphasizing one side and by not finding the true synthesis.

The fifth of the great problems is the question: individual religion or Church? In our day individualism is again on the increase. It is not surprising that it is also appearing in religion. There are many whose religion is only between God and their own soul: "only God and myself but nothing else." They may be members of churches and may go to church every Sunday, but they are isolated in worship, they are not touched at all by the congregation, and they are representatives of a purely individual religion. Contrariwise we have movements to-day which believe piety impossible apart from the Church and a congregation. God can be worshipped only in a church and by a church. *Extra ecclesiam nulla salus*, even if it be a very worldlike Church. The Christianity of the New Testament and of Luther certainly has strong individualistic features: "But thou, when thou prayest enter into thy closet, and when thou hast shut thy door pray to thy father which is in secret." In the subsequent development of the Church this last mystical-individual relation with the "Christ in me" of Paul has never been forgotten; and even the Lutheran doctrine has room for the *unio mystica*. But at the same time the New Testament knows another relation—union with the congregation: "So we being many, are one body in Christ, and every one members one of another." The difficult dialectics of individuality and the social group, which the German philosopher Litt has recently clearly described in all possible aspects, becomes a problem of systematic theology. It is one of these problems which cannot be reduced exclusively to a logically satisfying solution.

Finally let me mention a problem which is closely re-

lated to all the others, and which is in every one of the others. It is the problem of transcendence and immanence. It is the question of God. Is God nothing but the transcendent God, who makes this world go according to its own laws and its own development, or is he the immanent God who works in the creature? Is the world a world without God, and is God the ultimate spiritual power which can neither be grasped nor seen in this world of causal mechanistic movement? Or is God immanent in this world, in all the events of nature, and of history so that he may be seen in its wonders?

There is no doubt that God is more than the immanent God and that he is not identical with the world. We know that there are laws which the world follows without changing them, laws which exist as long as the world exists. But on the other hand the New Testament and Luther's Small Catechism show that God is also in his creature, that he clothes the grass of the field, and that he works even in the simplest and most common natural law. But here again we meet our polarity. To say that God is immanent and transcendent at the same time is logically impossible, and every expedient to reduce this impossibility to a logical clearness makes it one-sided and incomplete.

These are the most recent theological problems which are being discussed in German theology. They have been stated as problems without answers; but it is the peculiarity of our theological work that answers must be found by each individual student. This is just the difference between all spiritual work and the purely naturalistic and mechanistic aspect of the world: there we get answers, here we have to struggle hard in order to find the answers ourselves. No one can solve illogical religious problems with flat, clear, logical answers; religious experience, and with it theology, needs much more than pure logic. We can only pray and work hard; then God will show us the way to the synthesis which takes us into a new atmosphere, and which makes us see something of his eternal greatness, although it "passes all logic and understanding."

THE PRESENT SITUATION IN REGARD TO WEEK-DAY CHURCH SCHOOLS IN PENNSYLVANIA.¹

M. HADWIN FISHER

GETTYSBURG SEMINARY

Week-day religious instruction is the response to a great need. A glance at economic and social conditions—our most accurate reflex of social well-being—shows symptoms of grave dangers which threaten the very life of American institutions.

It is no mere burst of religious enthusiasm that seeks to implant Christian principles in childhood. Rodger Babson sees through the eyes of a statistician. It is possible to see amiss, but when a man of his standing analyzes a given body of facts shrewd men of business and finance are accustomed to listen and make adjustments accordingly. And Babson says, "America must put religion into business."

Dr. Walter Scott Athearn speaks as an educator. He reminds us that we live in a democracy. Our laws are made by our citizens, interpreted and enforced, or disregarded by citizens. Our courts and officers of the law are largely the selection of popular choice. The moral vision of the citizenry therefore largely determines the character of the government and the judiciary.

This is fundamental in democratic government. The very life of a democracy is dependent upon the intelligence, judgment and justice of the citizenship. As at present constituted our government is the agent of the voters. The character of those who vote determines whether our democracy shall rise in human service, or descend to high handed barter of God-given liberties and utter disregard for human rights and for the sanctity of the human person.

¹ A paper read before the Inter-Faculty Club of Gettysburg College and Gettysburg Seminary, Mar. 8th, 1927.

The safeguard for this should lie in the home. That it does in many instances is beyond question. That the home as such relatively does not exercise the power it once did is equally patent to casual observers.

That the home has ceased to conform to Puritan standards is not the question. A new age with automobiles, movies, radio, international wireless telephones and a thousand appeals unknown to our grandfathers is bound to change living conditions. The danger seems to lie in the fact that our craze for speed has left no time for home training in those simple but essential virtues that root deeply in religion. The premium on political, social or financial success has placed before our childhood and youth ideals that tend to draw them from sound moral and religious moorings into the swirl of "catch-as-catch-can" to the grave loss of on-coming generations.

Excusing themselves because of the times homes have continued to exercise less and less parental control, and in recent years have delegated all or nearly all religious instruction to the church and the Sunday School. But right here lies a serious situation. Only 43 per cent. of the people of America are concerned with the church or its schools. Statistics tell us that America has 27,000,000 children and youth under 25 years of age that have no connection with any school of the church. The fact that we have splendid schools for the training of intellect does not solve the problem. The genius of Arnold and the brilliance of Burr did not keep them from playing the traitor. The high mentality of Loeb and Leopold did not keep them from a murderous debauch of scientific experiment. If anything, learning without character direction is a menace that calls for the most skilful handling.

Our jurists are not slow to recognize these facts. Not long since, Judge Craigen of Brooklyn stated that every voter ought to be a financial supporter of the church, because it is the teaching of the church that creates the environment that guarantees deeds to property, safety to banks, stability to industry, and gives values to stocks,

bonds and that great institution called credit—an institution that the world cannot well get along without.

George Washington in his farewell address declared: "Of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens.* * * And let us with caution indulge the supposition that mortality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

William Howard Taft says: "Education alone, without the instilling of moral principle, and without the strengthening of that morality with religious spirit, may often prove to give to citizens a knowledge without the moral impulse to use it properly. Therefore, where freedom of religion prevails, where religion cannot be united by government with education, the burden upon the churches to make up for their lack is greater, and the danger from a failure of the churches is more threatening."

Woodrow Wilson once said: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually."

President Coolidge says: "An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power than that which comes from religion. I do not know of any adequate support for our form of government except that which comes from religion. I can conceive of no adequate remedy for the evils which beset society except from the influence of religion."

The list of like authorities could be lengthened beyond the limitations of this paper. It is strikingly significant that they are one in their demand for religion in the state, education and the home. Just what will be the charac-

ter of the homes, and the nature of religious and moral teaching, if any, that the present 57 per cent. of unchurched will provide is mere speculation. It will doubtless be better than most of us would think possible, but at best the problem offers occasion for serious consideration on the part of those concerned with the future weal of the nation.

The present situation is not the product of yesterday. Through long years various forces have been converging into our modern problem of adequate education. The first public schools of America had considerable religious instruction in them. As denominational differences came to the fore, religious instruction was by degrees legislated out of the schools, until in the interest of harmony and intellectual efficiency there was a complete separation of church and state. To some this seems unfortunate. To many of us it is as it ought to be. Religious instruction is the function of the home and of the church. In these present days it belongs predominantly to the church. It is the church's job and she must spare no effort to produce a system of Religious Education that will form a worthy parallel to the work of the public schools.

To meet this obligation the Week Day Church School has come into being. Dr. G. U. Wenner, a Lutheran minister of New York, was one of the first to see the need of a religious school during the week. He properly made a plea for a portion of the time that had been taken over by the public school. The idea grew apace and soon 33 states were doing something in Week Day Religious Instruction. All the leading denominations are now interested, and under various types of organization, ranging from the small local church of a few pupils to community enterprises running into thousands, the work is moving forward.

While these schools have found worthy precedents in the Parochial Schools of the Lutherans and the Catholics they are far removed from the parochial idea. Neither are they an offshoot of the Vacation Church School, or

what is known as Bible Study for Credit, so popular in the Dakotas and Colorado a decade or more ago. They are comparatively new, and while they have taken over considerable public school technique they are in no way part of the public school system.

A statement of principles held by leaders in the movement may well challenge respect. As recently formulated they demand that:

1. Scientific methods be applied to religious instruction.
2. Skilled, well equipped teachers be employed.
3. Modern class room equipment and methods be provided.
4. An effort be made to reach every child in the community.
5. That the community pay the price.

Such ideals are bound to succeed even though a considerable period may be needed for the education of parents and other leaders of youth, not to speak of the communities they serve.

At this point it may not be amiss to name the influences responsible for the development of these schools. The first of these has been fittingly called the Educational Renaissance. This movement in secular education has greatly enlarged the concept of the educational program. Instead of education being looked upon as a means of livelihood, or a mere matter of discipline, it has come to be considered a careful development of the whole being. Psychology was called into play and a scientific study was made of the learning process. Principles of teaching were dispassionately analyzed and many time honored practices were found to be more sentimental than effective. Replacement by better methods was the inevitable result. A study was made of the sociological influences and a scientific educational technique came into being.

This could not fail to affect religious instruction. Since 1917 this influence has been growing by leaps and bounds. Religion has been more closely identified with life, and

every effort is used to vitalize and socialize those relationships that contribute to better ideals and practices. These new demands have been called the Religious Renaissance. At any rate the new demands have set standards and goals toward which a conscience-burdened leadership strives to carry its program.

But possibly more than anything else the inadequacy of existing agencies has been responsible for the great advance. For some years home training in religion has been next to nothing. In some instances it has been antagonistic or even viciously hostile.

Sunday School instruction has also been faulty. No one will deny its contribution to the past and to the present. Neither will any serious student of religion profess satisfaction with the average Sunday School of his acquaintance. Most of these schools are run by well meaning, pious enthusiasts who know little or nothing of either supervision, the learning or the teaching process. But the old day of religion by exposure has past. Apart from a few who still claim that "religion must be caught" leaders are coming to see that religion can and must be taught if the new age is to follow in the steps of the Nazarene. It is for that reason that skill and method is demanded in leaders for Week Day Schools. Fine as that is in some places, and one will find one or more classes in almost any school where real teaching is done, it fails miserably to command respect of large masses and to that extent fails to render a community service commensurate with its possibilities.

Of course the public schools cannot formally teach religion. This limitation becomes an incentive to Week Day School leaders to strive for the most effective means of imparting truth and calling forth reactions in wholesome, purposeful conduct.

To this end much is being said about aims, objectives, etc., in religious education. A recent study of objectives by Lotz shows that in 109 schools the aims varied widely and frequently were sadly in need of revision. Some schools feel that they meet the need when they teach the

Bible. Others feel that when they influence living, citizenship, morals, etc., they have met the needs. Still others center their efforts in adding to church membership. To enlist numbers and set them to some benevolent work seems the sum of benefits. Still others believe that the work is done when the pupil is taught what is held to be orthodox by his denomination, and has his mind well stored with general religious knowledge. Yet again others claim that in developing right attitudes lies the secret of the best teaching. To arouse reverence, ideals, appreciations, faith, loyalty and to create an educational atmosphere seems sufficient.

And who will deny the splendid contribution these make to living? Well would it be for the nation if the 57 per cent. receiving no religious attention could receive even a fraction of what we have listed. Yes and many respectable religious schools would be helped by a little of the same ideals. But a serious study shows that more must be attempted. Religion for its own sake is not enough. Our aim must seek to furnish adequate development for the child. This means that day by day the child must be helped to so meet the needs of the unfolding life that in each age level of development the individual will live happily and fruitfully with his fellows. This goes beyond the ken or ambition of most church school workers, but it is the cherished goal of leaders in the Week Day Church School project.

Since our study is not promotional it will not be necessary to discuss steps in setting up such schools in the community. Neither will it be necessary to discuss types of organization under which such schools are carried on.¹ Suffice it to say that Week Day Church Schools are subject to local conditions, and wise leadership aims to syndicate community resources so as to make the best the community affords available to the last individual of the community.

1 For a typical example see the Article of Lourena Smith Renton: Inter-denominational Week-day Schools in Action in this issue of the QUARTERLY, pp. 188-210.

Without burdening this paper with a discussion of the daily schedule it may be well to call attention to some items of the program. The first step is to define clearly the relation of the religious school to the public school. Rabid zealots for the public school insist that there can be no possible connection if we are to keep the doctrine of Separation of Church and State from trailing in the dust. This claim is not true. We stand unalterably for separation of Church and State. We do not want the public schools formally to teach religion. We do covet such splendid characters in our teachers that their lives are constant messages of religion to our pupils. And by this we mean religion and not denominationalism.

On the other hand we can see no reason why the school should not turn to the church for help in doing what it by law is rightly forbidden to do. By a series of well-meaning, but shortsighted encroachments the public school has cornered about all the time pupils can be counted on to use profitably. In these last years the curriculum has been expanded and enriched to include almost everything. If our former premise be true, that the human needs religion, then the school should release time in which those who are adequately prepared may be able to meet that need and thereby turn back to the public school pupils better fitted to cope with intellectual and social problems.

The Week Day School term needs some consideration. Where carefully planned the church school aims to open after the public school has swung into its routine, and complete its work before the rush of closing weeks demands so much of the pupils. This involves a study of the public school calendar, and the building of a religious school calendar that will provide for the largest measure of co-operation between home, church and school.

The Week Day Church School is concerned with careful classification. In a general way the grading of the public school can be followed. It is however open to some question. More than intellectual attainment is involved. The Church School has no law to enforce attendance. Neither has it a truant officer to enforce the

law if it had one. Besides there are some things that a religious school should consider if it is to challenge and hold the frisky child which is always open to new appeals. Personally we feel that the physical age, plus the mental age, plus the social age of the child should be considered if the best results are to be obtained. We are aware this is easier to state than it is to practice. Nevertheless we are convinced that even though difficult, the welfare of the child demands the best.

Closely akin to this is the problem of enrolments, the size of classes, promotions, rewards and punishments, etc. In fact everything that has been found worthy in secular fields should be adapted to the needs of religious schools.

We are concerned also with the problem of the class period, and the division of time when we do have the children. The traditional opening exercise is not necessarily recognized as a worship service. Yet if there is anything the age needs it is to learn how to approach God and have communion with Him. Many leaders claim the class period should be equally divided between instruction, worship and study. Doubtless this is as reasonable a division as any, yet we wonder if the local situation ought not determine the proportion of time for each.

In some centers social and recreational activities must be considered. In others these needs are met in schools or elsewhere, and it is mere duplication of effort to include them. The Week Day School should aim to meet needs not met by other agencies. To that end the pupil should become the determining factor. What are his needs? These when known should become the law of the teacher. Instead of so many hours of Bible, memory work, or other content matter the child's needs as interpreted through discovered reactions should be the factors that determine the use of the class hour.

And if we dare go a step further it would be to claim well planned conservation of results. Few schools keep records of observed reactions. Many do not attempt to interpret them. To many this is mere machinery—the

fad of the crank. Yet if progress is to be made, surely a system of records should be kept that will show how the reactions have been secured and the development noted for a given period. These records should be carefully kept, and at stated intervals reports should be made to parents or guardians showing the progress made. Such efforts will go a long way toward winning and holding parental respect.

Probably the most difficult part of our study is that centering in the curriculum. This used to be embodied in a list of text-books. In fact it is not beyond the memory of some of us when colleges listed text-books for the courses they offered. To most Sunday School teachers the denominational assignment is the curriculum. In many instances this is the best that can be brought to the pupil under the circumstances. But to trained Week Day Church School leaders a series of texts is no longer considered the curriculum. To them the curriculum is rather a selected and organized body of actual experiences of children, young people, and adults. Isolated facts are not the curriculum. But each fact becomes part of a generalization and should have some contribution to make toward a related whole.

The following statements from Bower (University of Chicago) will help us define the meaning more clearly. He says:

1. Experiences must be real.
2. Experiences must be typical.
3. Experiences must present alternatives and involve choices.
4. Experiences should be continuous.
5. Experiences should be capable of absorbing the largest amount of knowledge.
6. Experiences should be capable of indefinite expansion.
7. Experiences should be social and shared.
8. Experiences should be selected with reference to requirements of the disciplined will.

If influenced at all by these facts, the tendency of the

novice will be to say, "Yes, let's get away from text-books and set systems." But let us not rashly plunge into depths beyond our reach. The less skilled teacher will always have to lean on the experience of others, not because he has had no experience, but largely because of lack of ability to recognize teaching values and organize them into a system for teaching purposes. Yet even though our schools are measured by years rather than decades and centuries, wonderful forward strides have been taken, and the religious presses are busy making available for everyone the results of modern advance in the religious educational field.

To get the most from this idea of the curriculum, qualified teachers are essential. Here is where the Sunday School has failed. It has not been because there are no qualified teachers, but largely because a premium has been placed upon traditional things and standardized proverbial goodness. Do not misunderstand me. We do not seek devotion and piety less, but we want that evidence of devotion shot through and through with skill that equals or excels the skill of teachers in secular schools.

Several sources contribute to our teacher supply for this field. Among them are Departments of Religious Education in colleges and seminaries. Normal schools and universities are preparing teachers for the public schools. These devoted souls often find the richest opportunity in the religious field. They deal not merely with head knowledge, but find the keenest satisfaction in watching the growth of the child as they contribute toward his self-respect and self-control.

Some of the best teachers are those who were once teachers in the public schools. They now have children of their own, and bring to the class-room experience enriched by mother love, and the thousand and one other experiences that make mothers the ideal teachers of little children. Besides this we have the various types of teacher-training promoted by Leadership Training Schools, Summer Camps, Local Church Classes, correspondence and other methods.

Nor are we content with a good staff. That staff must continue to grow. It must keep abreast of the times, and be ever ready to adapt new methods. To improve the staff, carefully prepared reading courses are suggested for those who cannot afford the time or money, or both, to take courses away from home. Then there are teacher's conferences,, Training Schools, Camps, College, and Seminary Courses. Often the good supervisor makes special assignments, and calls for the working out of definite projects. Such methods insure interest and skill. And when teachers are discovered they must not be assigned promiscuously. Every real teacher excels in a given field. Training, skill, specialization and experience are taken into account, and the teacher is assigned where she can serve best. To make it all worth while, an effort is made to pay teachers, and thereby obligate them to the best that is in them. And the salaries are fast coming to compare favorably with the rewards given in other fields.

To secure the best results there must be a reasonable amount of time for the religious school. In many states there is no trouble to secure this. Some states even permit the use of unoccupied rooms in the public school building for religious instruction. Van Wert, Ohio, is the classic example.

In Pennsylvania however, the law sets the hours for the school day, and distinctly and explicitly forbids the use of the school building for religious instruction. There are however, several modifications that have become law by practice. In many cities and towns the school board has shortened the hours of the school day, or rearranged the hours so as to make a very different day from that specified in the school code. This is justified on the ground of educational expediency.

In addition to this there has grown up the practice of excusing pupils on the request of parents or guardians for religious holidays, music lessons, elocution lessons, etc. In some places this time out amounts to several days a term. And who will say that it is wrong?

In June 1925 Justice James C. McReynolds, U. S. Supreme Court, in the case of *Pierce et al vs. Society of the Holy Name*, gave the following decision:

"The fundamental theory of liberty upon which all governments in this union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public school teachers only. The child is not the mere creature of the state: those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

In the light of this decision it would seem reasonable to expect that where parents want it a reasonable amount of time might be granted from public school hours to make possible an effective program of religious instruction that would supplement public school effort in character building. Public school leaders are quick to see the value of this, and the National Education Association in California a few years ago, and more recently in Atlantic City (1921), expressed itself as welcoming any agency that would do for the child what the public school was hindered by law from doing.

As a result of several conferences with Superintendent Finegan of the State Department of Public Instruction a number of Week Day Church Schools were organized in Pennsylvania in 1922 and 23. When Dr. Becht became the successor to Dr. Finegan he expressed the same cordial interest, but his desire to be sure of his ground led him to ask an opinion from the Attorney-General. As a result an unfavorable opinion was handed down, which was not received kindly by Dr. Becht. This opened up the whole question. After several conferences it was decided that the local school board had the right to fix the hours of the school day—that where there was a community demand for religious instruction, the public schools might be closed an hour earlier, thus releasing all pupils. This has not given the relief the department had hoped it would.

In 1925 a bill was introduced into the legislature mak-

ing it possible to secure released time one hour a week on the written request of parent or guardian in order to receive religious instruction in a church or other designated place. It was merely carrying the present practice of excuse a little farther. It asked that the child be excused for religious instruction. The bill was sponsored by the State Sabbath School Association, The Federation of Churches, The State School Directors' Association, and certain Jewish and Catholic leaders. The bill passed the house after a stormy battle by a safe margin, and also went through two readings in the senate. Then by pressure from Orthodox Jews, and the P. O. S. of A. it was smothered in committee when it had but one more lap to go.

While the State Department of Education has been very kind, and has advised that schools then in operation should continue on the basis granted by Drs. Finegan and Becht, new work has been hard to launch. Besides, the turning of the whole school loose tended to demoralize the religious school, and it has been much harder to keep the attendance up to its former high average.

The State Federation of Churches and allied agencies have been studying the situation. Judge Claude T. Reno is chairman of a special committee with power to take steps leading to legislative enactment if that should seem advisable. On the other hand there is a strong feeling that a test case should be set up and a court decision sought. Prominent jurists argue that the cause will receive more consideration from educated, legal minds than can be obtained from the rank and file of legislators.

Apart from a number of outstanding centers our state is marking time in Week Day Religious Instruction. In the meantime children are growing up without the skilled religious instruction which is their divine right and our obligation. Where Week Day Church Schools are conducted on the plane listed above the public schools report a finer student body and better educational results. This in itself should be argument enough to make the program nation wide in scope and intense enough to reach and minister to every child.

INTERDENOMINATIONAL WEEK-DAY SCHOOLS
IN ACTIONLOURENA SMITH RENTON¹

WILKINSBURG, PA.

For five successive years a most significant experiment in Week-day Religious Instruction has been in operation, with fine co-operation on the part of the Public School authorities, and among all of the denominations of the community, under a high grade of leadership, with the best available curriculum, enrolling over 2,000 pupils or 90 per cent to 95 percent of the Public School pupils, and maintaining an average attendance of 91 per cent to 95 per cent, equal to that of the Public School. This has been carried on in Wilkesburg, Pennsylvania, a community of 25,000 population, adjacent to Pittsburgh, Pennsylvania.

Aim. The aim has been for the churches to provide a school for religious instruction of as high a standard of efficiency as that provided by the State for secular instruction.

After thorough study and discussion of all of the advantages and disadvantages of the various types of schools of religious education, it was decided that the Inter-denominational Co-operative Type would give the *greatest opportunity* for the *best* religious instruction in the *best equipped* and *most accessible* churches, to *all* of the children in the community.

Character of the School. This School has received commendation from educators, pastors, and leaders in the field of religious education from many sections of the country. Visitors have come from a dozen different states, and inquiries from as many more, as well as from

1 Supervisor of Week-Day Church Schools, Wilkesburg, Pa.

England, Ireland, China and Mexico. The invariable comment is that here is a real school with school order, regular class room procedure, and thoroughness. Superintendents, supervisors, principals, and teachers of Public Schools have commented most favorably upon the high standards, the effective management, the quality of the curriculum, and the fine spirit between pupils and teachers. A county superintendent of schools said he would rate the teachers well above the average, some of them as superior. A secretary of the Board of Education in one of the largest cities of the United States said that the things he saw and heard on his two or three visits to the school were almost unbelievable, and in speaking of the prayers in the fifth and sixth grades said, "Those prayers were actually worship; they helped me."

An associate superintendent of public schools from a large city said, "That is a tremendously important piece of work Wilkinsburg is doing. I regard it as one of the best pieces of pioneer work that is being done in education as well as in religion."

The superintendent, principals, and teachers of Wilkinsburg also give their hearty endorsement. These testimonies and many others that could be given show without a doubt that in the field of Religious Education, a School with pedagogical standards as high as those of the Public School can and should be maintained when all denominations work together.

Churches Co-operating. All of the seventeen churches of the city are co-operating in this enterprise, representing 12 denominations:

Methodist Episcopal	Lutheran
Presbyterian	Baptist
United Presbyterian	Christian
Reformed Presbyterian	Evangelical
Reformed	Episcopal
United Brethren	Roman Catholic

The Set-up. The school is conducted by a Council of Religious Education composed of three representatives from each of the Protestant churches. One of these is the minister. The Episcopalian Church has membership in the Council but conducts its own school, enrolling 40 to 50 pupils. The Catholic Church also conducts its own school, enrolling about 100 to 150 pupils, and does not have membership in the Council. The Council meets bi-monthly except when special sessions are called, and operates through three committees, which meet on the call of the chairman.

Committees. The Promotion Committee launched the school, secured the necessary equipment and buildings, and now cares for the publicity. The Curriculum Committee elects the supervisor and teachers, determines all matters pertaining to the curriculum, and provides the necessary supplies. The Finance Committee estimates the amount of the budget needed, the apportionment for each church, and provides for the securing of the money.

Budget. The Budget is \$5,000 a year or a little less than \$2.50 per pupil. This amount is apportioned among the churches on the basis of 43 cents per church member. (The Catholic and the Episcopalian churches finance their own schools and do not contribute to the general fund). Each church follows its own plan of raising its share of the money. The majority of them include it in the annual budget. Some of the churches ask for contributions from their adult Bible classes.

Co-operation with Public Schools. The Board of Education of the Public Schools, upon request of the Council of Religious Education and of the parents, (the parents' request is in the form of an enrollment card furnished by the Council) has granted each pupil in the first six grades of the Public School one hour of Public School time each week for Religious Instruction. No credit is given in the Public School for work done in the Religious School. As

yet no provision has been made for the pupils in the Junior or Senior High School.

The School at Work. The Religious School opens two weeks later and closes two weeks earlier than the Public School, making the term eight months or thirty-two weeks.

There are five Public Schools in Wilkinsburg, and each school has one "Church School Day" each week. All of the sessions of the Religious School are held in the churches. Regardless of denominational preferences, the pupils are assigned to the churches that are most accessible and best equipped.

The pupils attend in two groups: the first group comes from home to the Religious School at one o'clock, and leaves for the Public School at two o'clock. The second group comes from Public School to the Religious School at two-thirty, and is dismissed for home at three-thirty.

Grading. The grading parallels that of the Public School. Most of the classes are kept intact. This careful grading and solidarity of classes is possible because of the large percentage of children enrolled in the Inter-denominational Type of School. Each class meets in a separate class room, following the Public School arrangement rather than that of the Sunday School. Each teacher has the entire period with her class, without interruptions.

There is still much to be desired in the way of equipment, as none of the churches have educational equipment on a par with that of the Public School, but the best all of the churches have is available. This is an advantage of the Inter-denominational Type of School.

Enrollment. The first two years the enrollment was from 97 per cent to 100 per cent of the Public School enrollment. One reason for this large enrollment was the fact that all pupils not attending the Religious School remained in the Public School for a study

period. Since then, because of the opinion given by the Attorney General of Pennsylvania, it was thought best to dismiss *all* the children from a particular room in the Public School when that class was scheduled for Religious Instruction. As was to be expected, when boys and girls were given the choice of a play period or school of any kind, many would choose play, and the enrollment dropped. The encouraging thing about it was that the cut has been so slight. The percentage of enrollment since the new arrangement has averaged 90 per cent to 95 per cent.

Every year since the school started the enrollment has been well over 2,000; it has been steady; it is even throughout the grades; the boys' enrollment has been higher than the girls' enrollment until this year when there are more girls than boys. The Public School has the same record this year.

The attendance has been from 91 per cent to 95 per cent, practically the same as the Public School. There are fewer absences in the upper grades than in the lower grades. Very few children are tardy, and truancy is almost unknown.

Teaching Staff. A supervising principal and ten teachers constitute the staff. The supervisor is paid a yearly salary, and the teachers are paid by the session or hour. The requirements for teachers in the Religious School are even higher than for teachers in the Public School. They must be Normal School or College graduates, have had experience in Public School teaching, must be a teacher or worker at the present time in some Sunday School, and must have a recommendation from their own pastor as to Christian character, love of childhood, and unselfish devotion to the field of Religious Education. All of the teachers of the school measure up to this high standard. Fifty per cent of them are College trained. All are outstanding leaders in Religious Education in their churches, some even in their particular denominations, and bring to the school rich contributions from their respective groups.

Teachers' meetings are held weekly, for prayer and conference. The supervisor has frequent conferences with individual teachers as well, and keeps in close touch with all class work; visiting, mapping out the worship programs and expressional activities, assisting in the projects, teaching occasionally, and in every way possible giving encouragement and keeping up a high spiritual tone.

Course of Study. The Course of Study is the Abingdon Week-day Religious Education Series; the following are the texts in use at the present time:

First Primary Book in Religion.....First Grade
 Second Primary Book in ReligionSecond Grade
 Tales of Golden DeedsThird Grade

(Adapted and supplemented)

Knights of ServiceFourth Grade
 Travel Book for JuniorsFifth Grade
 Rules of the GameSixth Grade

(Supplemented)

First Book in Hymns and Worship....Grades 1, 2, and 3
 Hymnal for American YouthGrades 4, 5, and 6

These texts are supplemented with material from many different sources. Texts are provided for teachers only. All of the teaching is non-denominational, of such character as is acceptable to all Evangelical denominations, stressing the building of Christian character through Bible, character building, and missionary stories; hymn and psalm study; memorization of Bible verses and passages; service projects; discussions; prayer; and worship.

The teachers have constantly before them the aim of all of their teaching efforts, which is to influence conduct, and to develop attitudes and habits in the minds and lives of the children that will result in a growing Christian character having real vital religious experience, according to the needs, interests, and capacities of the child at his present stage of development.

There has been nothing but commendation from parents and pastors, without exception, concerning the

texts, the course of study, the truths taught, the Christ-like attitude of the teachers toward their work, the deep spiritual type of teaching, and the religious atmosphere of the school. Five years of such co-operation and harmony have stamped the enterprise as eminently successful.

Class Periods. The class session consists of a worship service, the lesson proper, which is usually in story form, and a period of expression, which may be discussion, dramatization, Bible drill, map drill, hand work, singing, or written work.

The Worship is as carefully graded as the lesson material. The children are taught to pray and *all do* pray from the first grade through the sixth. In every class session there will be from ten to thirty prayers—short, child-like in content, but to the point. Many teachers of children do not favor this, feeling that the children may become self-conscious and mechanical in their praying. In this school, following this method it was found that children learned to pray—as they learned everything else—by doing it; and that when the teacher prayed in a natural and wholesome way, and talked about prayer in the same natural way, the children began to do the same. The best results are noticeable in the classes that began to pray in the first grade, and have been developing on through.

The classes in the fourth, fifth, and sixth grades keep a weekly record of church attendance, Sunday School attendance, and daily Bible reading. The effort is made for each pupil to have his own Bible and bring it to class. One little girl remarked to her teacher, "My mother does not want me to bring my Bible to school 'cause something might happen to it. She wants me to keep it until I am old like my grandmother; she has the Bible she had when she was a little girl." Her teacher replied, "Tell your mother I hope you will wear out several Bibles before you are as old as your grandmother. We should learn to love our Bible by using it rather than by keeping it carefully

put away, lest something happen to it." The little girl brought her Bible after that.

Many of the children receive Bibles upon promotion from the Primary to the Junior Departments of the Sunday School. Those who do not have Bibles are urged to save their spending money and purchase their own. Hundreds of Bibles have been purchased in this way, and practically every boy and girl owns one before leaving for High School.

Hundreds of children can be seen on the street any Church School day carrying Bibles along with their other school books. One frequently sees a group of boys or girls playing games about the church building, while a number of Bibles are stacked on the steps for safe keeping. One day three boys were engaged in a snow-balling contest. One lad's Bible was tucked under his arm while he held a snow-ball in each hand. Another had his Bible buttoned in his coat; that of a third could be seen sticking out of his pocket.

In the third grade the pupils are taught to find the verse for the day's lesson and also other memory verses that have been studied. In the fourth grade this is continued with the addition of frequent Bible drills which the boys and girls like so well. In the fifth and sixth grades the Bibles are used for reading or study for a short period every session. The drills are continued and certain loved passages are marked, and by the time the pupils leave the school they are fairly proficient in finding almost any passage asked for, and have marked for daily use many verses that are particularly helpful to them. In urging the plan of daily Bible reading the teachers suggest the chapters of the Bible that are most helpful. Frequently a class will decide to read a certain section—always short—over every day for the week and then discuss it in class. These little discussions are helpful to the pupils, and they give the teacher an insight into the lives of the boys and girls that is most helpful to her in planning her lessons for them.

Teaching by Projects. Each year several service projects are worked out by the pupils. Most of the classes in each grade have opportunity thus to carry out some of the things they are learning. In the community are three large Homes for Aged, two Children's Homes and one Hospital. The managers of these institutions are glad to give the children in the Church School the joys that come through service by permitting them to visit, by conferring with committees of children themselves, and by inviting the classes to put on programs, etc.

The project is worked out as far as possible by the children themselves, the attempt being made to have it grow naturally out of their lessons or discussions.

The classes in the fifth grade had been studying the text, "Knights of Service." As Easter drew near, the teacher asked them if there was anything they could do as a class to show that they were Knights of Service. They were to think it over and be ready with suggestions the following week. Each class, after discussion, decided just what they wished to do. One class provided a basket (a large chip basket which was decorated with crepe paper) of fruit, nuts and candy for the children in the hospital ward. Another provided the same for the children in one of the Children's Homes. One class decided that each member would bring an Easter basket, just such a basket as a child would like, and take it to the "Grandmas" in one of the Homes for the Aged. A committee went from this class to make arrangements, finding out how many baskets were needed, when they could be delivered, etc. The report of this committee was interesting. When the baskets were ready, the entire class, or rather two classes, for it was found necessary to ask another class to help, went to the home, delivered their baskets personally to eighty-nine of their new friends, and then they gathered in the hall and sang Easter songs and repeated Bible verses. This was such a lovely occasion for both the children and their friends that at Christmas time the next year it was repeated, when 89 personal Christmas gifts were given. This has now come to be one of the

regular projects of that grade in that particular school; and each year the friends in the home look forward to the visit and the gifts of their little friends. Following the first of these visits, one boy remarked to another, "This is the best Easter I ever had. Let's do something like this often." A girl said, "I do not believe the people of Wilkinsburg know that these dear old ladies are here. Wouldn't it be nice to take all the dear old grandmas out for an auto ride? I am going to ask my father if he will do it."

Other projects have been the making of simple gifts for the children in the hospital, such as "orange brownies" (oranges with faces cut in the rind, and wearing bright caps and collars); bringing Easter baskets for the children in the children's homes, also baskets of fruit, toys, and food; making friendly visits to all of these institutions and singing for the friends there, frequently putting on their Church School program for that day; picking flowers for city children; furnishing flowers for the tables of some of the "homes."

Projects in which all of the classes of the entire school united grew naturally out of these class projects.

One of these was the sending of a World Friendship Doll to Japan with the lot that were sent from the Sunday Schools of America. The children learned to love the doll as she went the rounds. Since she represented a Religious School they thought she should have a Bible name, and so the children named her Ruth Mary, giving her both an Old and a New Testament name. There was as much interest and discussion in naming her as is usually found in the naming of a new baby in the home.

The children learned a lot about what World Friendship really means, and about the Japanese people, and missionary work in general, and how it was supported. Different children were eager to tell of the missionary work of their own churches. When the doll was ready to go, some child suggested she should have a Bible; so a miniature Book of John was added, as she was really the missionary. The children still speak of Ruth Mary,

and wonder about the little Japanese girl who received her, and talk as though they were real friends with the children over there.

Another "whole school project" grew out of the Friendship Doll project. Some money was left over from the other, and the question arose as to its disposition. All agreed that it should be used for missions, and if possible for World Friendship among children. While the discussion was on, a series of Worship programs was being followed for each grade, centering around the theme of missions. It was decided by the children to make an offering as a part of the worship, to add the amount received in this way to the amount already on hand, and to undertake some definite missionary work as a school. Many causes were presented by both pupils and teachers, stretching all the way from sending enough dolls so that every child in mission lands might have one, as well as something for all the boys too, to sending enough missionaries to convert all of the remaining "Heathen." They began to face just what such undertakings cost, as well as the needs, and in some small way at least began to feel their responsibility. They at last voted to send their money to the Interdenominational Daily Vacation Bible School Council to be used for helping furnish supplies for schools in China.

The emphasis on all of the giving in these service projects is not on the amount of money received, but upon the training the children receive by making offerings a part of worship, and in serving Christ by helping others.

Co-operation with Church, Sunday School, Public School and Home. The Religious School co-operates in every possible way with the Church, the Sunday School, the Public School, and the Home.

The enrollment card provides space for the Sunday School affiliation. Each year Sunday School membership lists are given the ministers of the respective churches. The No-Sunday School list, giving name, address, and grade, is given to ministers of the nearest

churches for visitation. The names and addresses of new families are also given to the minister of the church preferred. This is frequently the first intimation the minister receives that such families have moved to town. Many children are now regular members of Sunday School because of these co-operative efforts. Many times the Church School teacher has received information concerning children and families which she passed on to some minister, resulting in helpful ministrations at the right time.

Children are encouraged in regular church attendance. Ministers have spoken of an increased number of children in the service since the Religious School started. The teachers in the upper grades explain the meaning of church membership, especially during the Lenten Season, and when a boy or girl unites with the Church place a gold cross after his name on the record.

The Religious School teachers keep in close touch with the Sunday Schools and many of the Sunday School teachers visit the Religious School. The Churches and the Sunday Schools feel that the Religious School is their project. No attempt is made for one to outdo the other. Both are working harmoniously for the best interests of the children, each School supplementing the other.

The work of the Religious School is presented in some form before each of the churches each year. There are visiting days when parents and Public School teachers are invited. Demonstrations are held annually. This year a Pageant on Religious Education is to be a feature, to be worked out as a community affair. This will include much of the regular Church School Program. Some churches have the work presented from the pulpit on a Sunday morning.

The co-operation between the Religious School and the Public School has been fine from the beginning. The supervisor of the Religious School has frequent conferences with the superintendent of the Public School and with the principals; the schedules of classes are always worked out together, with the interests of both schools in

mind. Enrollment and attendance reports are exchanged and compared. The teachers of both schools visit each other, and show interest in the work each is doing.

The co-operation with the home is perhaps more difficult than that with the Churches, Sunday Schools, and Public Schools, but all the more necessary. Efforts are being made constantly to get in closer touch with the parents. Some results are encouraging. Most of the homes take the Church School for granted, just as they do the Public School, feeling that their duty is done when the children attend. On the other hand many parents visit the school, ask for copies of the prayers taught and the songs and Bible verses, and assist the children to carry out in the home the lessons taught in the school. Occasional visits to the home, letters or calls of sympathy in case of death or serious illness, material help in the way of food, clothing, and books, are some of the ways the Church School teachers have tried to be of real service.

General Results. While most results in such a spiritual enterprise are not susceptible to measurement or classification, yet there are some that stand out and show that vital and lasting impressions are being made.

1 The high percentage of enrollment, with children representing 23 denominations or religious groups:

Methodist Episcopal	560
Colored Methodist	46
Presbyterian	581
United Presbyterian	161
Lutheran	167
Reformed	124
United Brethren	92
Baptist	66
Colored Baptist	29
Christian	55
Catholic	44
Episcopalian	38
Reformed Presbyterian	27
Evangelical	24
Christian Science	21

Union Gospel Mission	17
Pentacostal Mission	11
Seventh Day Adventist	5
Greek Orthodox	4
Jewish	4
Christian Missionary Alliance	2
Church of God	2
Unitarian	2
Bible Truth Hall	1
Russelite	1
<hr/>	
Total	2084
Not enrolled in any S. S. ¹	136
<hr/>	
	2220
Total number enrolled in Inter-	
Denom. R. E. S.	2220
Total number enrolled in Catholic	
R. E. S.	100 (estimated)
Total number enrolled in Episco-	
palian R. E. S.	48 (actual)
<hr/>	
	2368

Total number of children in Week Day R. E. S. 2368 or 94 per cent of Public School.²

2 Two hundred children in the Week-Day School of Religious Education are not receiving any other Religious instruction in any Church or Sunday School. This is 10 per cent, and is the most needy 10 per cent in the whole community.

3 The high percentage of attendance shows that even the children who are enrolled in Sunday School attend the Week-Day Religious School with more regularity and with less tardiness than they do the Sunday School.³

The percentage of tardiness in the Church School is much lower than that in the Public School. During a period of five months out of a total attendance of 32,000

1 Other children are not enrolled in any S. S. but do not acknowledge it. This number should be at least 200.

2 These figures are taken from report for 1925-26.

3 Figures from report for 1925-26; attendance of the Public Schools, 94 per cent; attendance of the Week-Day R. E. S., 94 per cent; attendance in the Sunday School, 60 per cent, careful estimate.

times, only 63 pupils were tardy in the Church School; a tiny fraction, one-fifth of one per cent. This is what the "School Attitude" on the part of pupil and parent accomplishes in Week-Day Religious Schools. Would that our Sunday Schools might attain this.

Other values of this "School Attitude" of the pupil toward the Week-Day Religious School are manifest in the manner in which he approaches the lesson, recites, pays attention, takes part in discussions, keeps mind and heart alert and open for new truth. This attitude of the pupil toward the Bible, prayer, worship, and song is indescribably vital for the spiritual culture of childhood. Verily the child becomes a disciple, a learner. Think of the latent power for the Kingdom of God in this "School Attitude" toward religious instruction if it might be developed generally in the realm of childhood throughout America. Few more fertile fields await the conquest of the Church.

4 There are approximately 300 children from such groups as the colored, the foreign, and from small struggling denominations who are receiving the same high type of religious instruction as the children from the larger churches. These children would probably receive a very inferior instruction under any other plan, and yet these are the ones who need it most and need the very best, for the moral protection of the community. Only the Inter-denominational Type of School can minister to these moral needs of childhood which are as yet almost untouched in thousands of communities of mixed races and religions and unchurched peoples.

5 The children like the school and express disappointment when their "Church School Day" falls on a holiday. The one-o'clock classes frequently ask to remain all afternoon. The classes entering Junior High School repeatedly ask that Religious Education be made possible for them also. These pupils very often come to visit the school when they happen to have an early dismissal.

One day when there was no Public School because of no heat in the building, the Church School teachers won-

dered whether the children would come to the Religious School. They had not been admitted to the Public School that day, and hence had no instruction from their teachers as to what they should do. Yet the usual percentage of children attended the one-o'clock classes, and the upper grades had the highest percentage of attendance. About 80 per cent of the enrollment attended the second session of classes. Many of the boys and girls were skating on a pond near the school, but left their skating, came to the Religious School, and returned to the pond again after the lesson. Several remained at the school for the double session.

6 The Public School teachers say it is interesting to hear the pupils tell a new pupil all about the Church School, making it so attractive that he signs up as a matter of course.

7 The large increase in the number of Bibles owned personally by the children and in their ability to use them and of the wholesome attitude toward the Book are very suggestive for thought on the part of Protestantism.

8 Several principals and teachers have spoken of the improvement in conduct of some of the more troublesome pupils since the school started. Difficulties in discipline that were noticeable in the upper grades in the first year of the school are now practically eliminated, for the sixth grade pupils now have been in the school from first or second grade on through.

9 The Religious School has become a regular thing in the life of the child. He signs up and starts back every September just as he does to the Public School, as a matter of course, and attends it with as high a percentage of regularity. On Church School Day the normal or usual excuses of Sunday School absences are unknown. He does not oversleep, go visiting, have various aches and pains, read the Sunday comics, etc. The gang is at Church School and so is he. He gets there.

10 The parents have had the same acceptance of the Church School as the children. Occasionally parents take the Church School Day as an opportunity to take the

child to town or for some other reason keep the child out, but this is exceptional. The testimony of parents is rather the other way—that when the suggestion is made for a child to stay home from Public School the cry is “Not on Church School Day, mother!”

11 More and more, children are bringing in their everyday difficulties as problems to be discussed and settled from the Christian view point.

12 Ministers have commented on the number of children attending church, and two have told of children praying in the mid-week prayer meeting.

13 Parents tell of children discussing the lesson and prayers around the dinner table. Many have established the custom of grace at meals and of family worship as a direct result of the Religious School.

14 There is being developed a spirit of World Friendship not only with the children and people of other nations and races, but among the children in the different denominations right in their own school. Instead of bitter feeling or of superiority, the children are learning to mingle harmoniously with other groups.

Results in Individual Lives. In addition to the general results summed up in the preceding pages, there have been gathered many interesting and illuminating incidents showing how the teaching was being carried over into conduct and having real significance in the lives of the boys and girls. A few of these are listed here.

1 One teacher in talking with a sixth grade boy after school, said, “E—I am surprised to notice that your note book record does not have one mark for attending Sunday School. How does it come that such a fine boy as you seem to be is not in Sunday School?” E replied, “My Mother is a nice woman, but we are Swedish and there is no Swedish church in Wilkinsburg, and we have not gone to Sunday School since we moved here.” “Would your Mother object to your going to another Sunday School?” inquired the teacher. “No,” answered the boy; and the following Sunday he went to Sunday School with a boy

chum, who had been in the church the day of the conversation. Several weeks later the teacher noticed in the boy's note book that he had no record of Bible reading. She again made opportunity to talk with him after school. In reply to her questioning he replied, "I have no Bible. Our Bible is Swedish, and I can't read Swedish." The wise teacher suggested that he might save his spending money and purchase his own Bible. He did so and this was the first English Bible to go into that home. It was also the first Bible purchased by any of the children for their Church School work, and was the beginning of the whole Bible purchasing enterprise.

Later when these facts were given to the supervisor of the Church School, she gave the information to the minister of the church where the boy had started to Sunday School and the whole family began to attend church, and have been regular attendants ever since, although still keeping their membership in the Swedish Church.

2 The story of Samuel had been the lesson one day in the first grade. After developing the thought that God speaks to us through the still small voice, the teacher asked each child in turn if the still small voice ever spoke to them. Then she asked if they remembered anything it said, and received the following answers:

"It told me to come straight home from school."

"It told me not to go off the porch."

"It told me not to fight my little brother."

"It told me to stay in the yard."

"It told me not to cut the fresh bread."

3 In examining the note-books one day the teacher noticed a large cross after a certain date, and asked the girl whose book it was what she meant. She replied, "That is the day my Daddie joined Church."

4 One fourth grade boy said when the school first opened that he came to Church School to get out of long division. After two years he got up a petition for the Public School Board to allow the work to be started in Junior High School. When the supervisor twitted him a

bit with his previous remark and suggested that perhaps he wanted the Religious Education to get out of algebra or Latin, he replied, "No sir! you get good stuff here, that is why I want it! We had that book about Knights, and then about Dick in the Holy Land and then the stories about the Rules of the Game, and I'd like to see what the next book will be like."

5 The teacher of a second grade class was teaching about the Sabbath—about buying candy, etc.—a child said he had to buy things for his Daddy on the Sabbath Day, the Sunday newspaper. The teacher was in a tight place for a moment. She suggested that he might ask his Father to buy it Saturday night. The next week the child reported that he had asked and had been given permission to buy the paper on Saturday night. Later several children told of buying the papers on Saturday night, and almost every year when the teacher is stressing these lessons some parent will tell of the children making the parents more thoughtful about buying things on Sunday. This lesson is surely needed in many homes.

6 A little child in first grade stood a long time before a picture. Finally looking up at the teacher he said, "I just *love* to come here and see this picture of Jesus loving little children."

7 One mother was walking down street with her little girl who was in the second grade. The child suddenly repeated the words, "Children obey your parents in the Lord, for this is right." Then she added, "That is what we learn in Church School, and it's right, too!"

8 One child in second grade reported that his mother had to unpack a box in the cellar to find their Bible, so that he could learn the verses the teacher had sent home. Upon inquiry it was learned that the family had moved into that neighborhood about four months before.

9 A girl in a sixth grade class came back to her teacher after school had been dismissed and said, "I just wanted to tell you that it is just a year ago to-day that my Mamma died." Other confidences followed and the teacher was able to be a real comforter not only that day,

but ever since. She later led her to Jesus, her best friend.

10 A fifth grade girl said to her teacher one day, "Mrs. R, I prayed for Dorothy's mother every night last week." Dorothy's mother was very ill and the teacher had prayed for her in the class period the week before.

11 When the first grade teacher gave out typewritten copies of a child's blessing, which were to be mounted on posters with attractive stickers to be taken home and placed in the dining room as reminders, one child exclaimed, "O, I know this, and I say it every day before I eat my dinner. My brother taught it to me when he was in this class last year."

12 The third grade classes were studying a book called "Tales of Golden Deeds," and had been reporting in class golden deeds they had observed during the week, and also golden deeds they had read in any of their story books. One day Dorothy told her teacher that Helen, her playmate, had done a golden deed. She said Helen had come over to her house with a nickel and suggested that she get a nickel also and then they could go together and get ice-cream cones. Dorothy's mother was not at home, and when Helen learned this she told Dorothy to look around and find a nickel somewhere, maybe in her mother's pocketbook. Dorothy said she would get one from the house money in her mother's pocketbook in the cupboard, and was taking the money out, when she thought, "No, that would be stealing." She told this to Helen, and Helen said, "Yes, that's right. I'll save my money until tomorrow, and you ask your mother for a nickel when she comes home, and we can get our ice cream cones tomorrow." This they did, and as Dorothy finished, she said, "That was a golden deed for Helen to wait and eat her ice cream cone with me." The teacher added, "And a golden deed too for the little girl who listened to the voice telling her what was right."

13 A colored boy had been a problem for a long time in a sixth grade class, and the teacher and supervisor often wondered whether he should be allowed to remain

in the school. But realizing the home conditions and the boy's real need, they kept on trying to reach him, and while the teacher did not feel she had accomplished much, still he managed to stay in the class until the close of the year. The week after the Church School closed the teacher received a postal from this boy which read:

"Dear Mrs. B.—:

I missed you last Friday when we did not have Church School. I wish we had Church School all year. I like you the best of any teacher I ever had.

Good-bye,

Your Friend, Elmer.

The next year he came again and stayed until his class went to Junior High School. There was no more trouble about discipline.

14 In a fourth grade class the teacher noticed a boy who seemed anxious to use the Bible, although he seldom could find the references. He would ask after every story, "Is that in the Bible?" and then ask the boy nearest him to show him how to find it. The teacher learned that there was no Bible in the home and little likelihood of the boy ever being able to secure one. He said he had never seen a Bible until he started to Church School. The teacher sent him a Bible at Christmas time and the lad was delighted, as were the parents also. He was very proud of his Bible and never failed to bring it to class. By the end of the year he could find the references more quickly than any one else in the class, and told the teacher that he practiced every evening and his sister helped him. This boy was Italian, the family were not affiliated with any Church, not even the Catholic, as many of the Italians are. He is one of the many who in all likelihood, would never have had any Religious Instruction save for the Week-Day Religious School.

15 In one neighborhood the favorite pastime for the little girls is playing Church School. Mothers tell of having to help the children find the stories in the Bible

they had in Church School, and of frequently joining in the play. Several little girls memorized perfectly the entire Christmas story from Luke in this way.

Spread of the Movement About Pittsburgh. This work has commended itself so well that other nearby communities have followed the example of Wilkinsburg, and the following Inter-denominational Co-operative Schools of Religious Education are now in operation in Allegheny county.

School	Organized Date	Grades	Teachers	Supt.	Enrollment
Wilkinsburg Week-Day Sch. of R. E. ¹	1922	1 to 6 inc.	10	1	2200
North Boroughs ² Bellevue, Avalon, Ben Avon, Emsworth, Part of Ross Twp.	1923	3 to 9 inc.	15	1	1800
South Hills ³ Dormont Mt. Lebanon	1924	3 to 8 inc.	17	1	1300
Aspinwall ⁴	1925	1 to 6 inc.	1	1	300
Verona	1926	1 to 8 inc.	1	1	600
5 Schools	5 Years	4 Supervisors	6200		
10 Communities	43 Teachers	Pupils			

The schools of Aspinwall and Verona employ the same teacher who does all of the teaching in all of the Grades for both schools. She gives full time and is paid a yearly salary. Classes are scheduled from nine in the morning

¹ One borough.

² Four boroughs and one township.

³ Two boroughs.

⁴ The borough of Aspinwall and the borough of Verona have the same teacher and supervisor.

to three-thirty in the afternoon, with two days at Aspinwall and three days at Verona.

All of these schools use the Abingdon Series of texts. All use the Churches except Aspinwall, which has a room fitted up in the Public School building. All are Interdenominational in type and all denominations in the community are co-operating.

Other communities near Pittsburg are interested, and it is expected that in time many Religious Education Schools will be established. What these communities have done others can do.

THE LOCAL WEEK-DAY CHURCH SCHOOL IN
ACTION

WILLIAM C. SCHAEFFER

ALLENTOWN, PA.

The Christian Church is eminently right in taking for granted its mission of evangelism. The Word preached will always be central in the Church's ministrations. Worship as such is faith's foremost function. But the effectiveness of the hour of worship depends upon the grasp and understanding of the meaning of the realities of the spirit; and this is the product of training and experience. The new evangelism, which is only the old evangelism, will be the giving of the Gospel to individuals and to small groups in courses of intensive training, as well as to the multitudes in mass meetings. Wherever this is recognized the effort is made to readjust the program of church life so as to reach in an enduring a manner as possible those who can be won by the Gospel.

A Purpose. Now it is conceded that the Church can no longer wait to function again as a factor in religious education. General education has made such tremendous strides in the past few years, and compulsory attendance has brought its benefits to so many, that the disparity between its methods and equipment and those of church schools has become dreadfully apparent. Moreover, everything in the educational world is made so vivid and realistic to-day that the Church can no longer rely upon an occasional contact or desultory procedure that leaves only a passing impression. A process of training must be evolved and employed which is designed to utilize all that is best in the elements of teaching, pedagogically and spiritually; and this must be applied constantly to the life of the child from the tenderest years to the period of mature thought. And the teaching function of the

Church must be restored to a place of primacy along side the preaching function as a form of the Church's true evangelism. With eighty-five per cent of knowledge gained through the eye, is it not possible that we Protestants have relied too exclusively upon the ear-gate to the soul in religious education?

A Program. The practical features connected with the organization and operation of the church school can be so simplified as to make available at once for every congregation an efficient school that can grow into an ever more expansive and successful one. The one indispensable feature is at least one person of consecration and teaching and training experience and ability who will take whatever is at hand in the way of material and out of it construct a helpful and worthy work. This leader or director may be salaried or volunteer, but in either case full time should be given during the sessions of the school term. This director can recruit a competent teaching staff from among those in every congregation who are willing to rise to that which is heroic for Christ when the appeal is properly presented. During the first year or two the director can train at the close of each day's work in the subject matter for the week following, and incidentally can add a furnishment of child psychology and the elements of teaching. Teachers retaining the same grades from year to year become more and more efficient through growing familiarity with the subjects taught and the increasingly intimate knowledge of the characteristics of the age taught.

Perhaps the most satisfactory procedure during the formative years will limit the number of grades. The nucleus about which the school can be built can be either those of junior confirmation classes or the primary grades. This will furnish the basis for an easy leverage from the known and familiar to the more adventurous and advanced.

A Plant. Of course when the Church becomes thor-

oughly committed to religious education as integral to its life, the physical and structural development will keep pace with the modern requirements. A vast amount of money is being put into public school buildings, and if this is a worthy investment for the training of the mind, like sums will find their way into church structures for religious education. The coming church building will be a three-unit structure to meet the requirements of the three-fold mission of evangelism, education and social and recreational activities. Provision must be made for assembly and devotion, but an indispensable minimum for teaching efficiency is the requirement of individual class rooms. However, as with the program so with the plant. A humble beginning may be made with the utilization of whatever equipment and facilities are at hand, with an ever-expanding plant to meet the requirements of growth and efficiency. The ideal plant embodies nothing less than that which is involved in the modern school building, with the possible exception of class rooms designed for smaller groups that more individual attention may be given to the pupils. Certainly the curtain must be drawn forever on dark basement rooms or badly ventilated quarters.

Recruitment. The natural first step in securing attendants for the week-day school is the approach to the groups already enrolled in the Sunday School. The first claim of the Church is upon its own children, and a high proportion of all who are enrolled in the Sunday School ought readily be enlisted in the week-day school. In the beginning it will be necessary to arouse interest by personal visitation in the homes of prospective attendants and by judicious use of church announcements, bulletins and calendars and other general channels of publicity.

It is likewise interesting to know that in many sections of our country Boards of Education are favorable to released time from public schools upon request of parents and upon assurance that an intellectual equivalent will be afforded for a similar length of time spent in the public

school. The fag end of the day is not a satisfactory time for instruction. Moreover, it is infinitely a worthwhile contention by the Church that our educational system itself is sadly deficient without provision for character training. Granted released time from the public schools, recruitment for religious education is no longer a problem. The cause at once rises into the upper levels of worth, challenging respect and esteem; and the way is open for the Church's appeal.

A simple procedure is that of securing from the public schools lists of names of boys and girls in any community unattached and unaffiliated with any church work. A personal visit from church school representatives will enlist sympathy and support, and the ranks of Sunday School scholars in week-day schools will thus be greatly augmented. The following brief outline by the directors of St. John's School, Allentown, affords a simple working basis for a week-day school. Be it noted that the attendance of different groups of children on successive days accomplishes a two-fold purpose: it distributes groups over the entire week where a limited amount of room is a consideration. And it likewise enables a director to give daily supervision over groups of volunteer teachers, themselves reporting only once a week.

PRACTICAL SIDE OF A WEEKDAY RELIGIOUS SCHOOL.

Organization: Grouping children according to public school grade rather than age.

Purpose: To work with children of same mental ability, and to work with children having same foundation.

During the first year of the existence of a weekday religious school it is advisable to group several grades and give them the same work in order to lay a foundation upon which to build. The following combination of grades is recommended:

Children in grades 1, 2 and 3 combined.

Children in grades 4 and 5 combined.

Children in grades 6 and 7 combined.

Children in grades 8 and over combined.

After the first year 1st and 2nd grades may repeat, and advanced work is recommended for grades 3, 5 and 7 and eventually a specified course for each grade.

Promotions take place in a religious school graded in this manner, according to promotions in public school. In nearly every instance a retarded pupil in public school is also retarded in the church school and a repetition of work in such instances has never proved amiss.

Material: Each class room should be equipped with

- 1 Locker for material
- 2 Blackboard
- 3 Either desks or table and chairs.
- 4 Children in grades 1-4 should be supplied with crayons, blunt scissors and a cheap manilla paper for illustrative work corresponding with the lesson of the day.
Children in grades 4 through 8 should be provided with note books, pencils, catechisms and Bibles.
- 5 Teacher's Text Books:
 - a Bible
 - b Reference books adapted to course of instruction
 - c Catechism
 - d Book of prayers
 - e Church Book:
 - 1 Study of Hymns
 - 2 Church Service, etc.

Method of Instruction: The method of instruction varies in each subject for the various grades of children.

Each lesson should be worked out in the following manner by the teacher, who must take into consideration the age and foundation of the child:

- 1 Subject—Psalm, prayer, Bible study or whatever considered.
- 2 Aim—A clear and definite purpose in connection with each subject presented must be the aim of the teacher.

Subject Matter: Procedure:

Material:

- 1 Preparatory step:

Questions to bring before the child what has previously been taught to put the mind of the child in a receptive attitude for presentation of new subject.

Complete Mental Picture:

- 2 Presentation:

Telling the story.

Reading of Scripture.

Reciting Psalm or whatever other subject matter.

Discussion:

3 Analysis:

Discuss new subject.

Have child reproduce what has been presented.

Finished Project:

4 Result:

Making applicable subject.

Presenting aim of lesson and living same.

Conservation. It is exceedingly important that the results attained through an eight years' course preparatory to Confirmation be conserved, and that faith and knowledge become a factor in the life of the Church in the community. The church school opens a wide field for the extension of church work among groups and allows a fine field for extension work. During the past year St. John's had representatives from 46 different religious organizations in the city, indicating the need for such an institution. But even more remarkable is the fact that 17 different nationalities are represented in the student group among many of whom there is no definite commitment of faith. This affords the Church a great challenge and a great opportunity, for through the children access is had to the home and parents become amenable and susceptible as through no other influence.

COURSE OF STUDY IN THE BIBLE—ST. JOHN'S
CHURCH SCHOOL, ALLENTOWN, PA.

REV. WILLIAM C. SCHAEFFER, PASTOR.

Compiled and Arranged by the Directors of the Week-day School.

This Outlined Course of Study in the Bible, for Grades One to Eight was authorized by the Vestry of St. John's Church, Allentown, Pennsylvania.

It presents the essentials in both the Old Testament and in the Life of Christ, especially emphasizing His teachings. It also embraces the study of the Catechism and committing selected Scripture passages.

Our aim is to give to the child completing this course a clear conception and thorough understanding of the greatest of all books, the Bible.

SUMMARY

- 1st Grade. Bible stories to show God's power, love, and care and to awaken in the child responsive love, trust, and obedience.
- 2nd Grade. Build upon the teachings of the 1st year (1) By showing ways in which children may express their love, trust, and obedience; (2) By showing Jesus, the Saviour, in His love and work for men.
- 3rd Grade. Build upon the teachings of the 1st year by showing how the helpers of Jesus and others learn to do God's will.
- 4th Grade. Old Testament, from the beginning to the Reign of Solomon.
- 5th Grade. Old Testament, from the Reign of Solomon to Ezra teaching the Law.
- 6th Grade. Life of Christ according to the Four Gospels.
- 7th Grade. Review of 4th, 5th, and 6th grade work.
- 8th Grade. Book of the Acts.

THEMES

First Grade:—

- 1 God the Creator and Father.
- 2 God the Protector.
- 3 God the Loving Father and His Good Gifts.
- 4 God's Best Gift.
- 5 God's Care.
- 6 Love and Thanks to God.
- 7 Speaking to God in Prayer.
- 8 God speaking to a Child.
- 9 Worshiping God.
- 10 God the Giver of Life on Earth and in Heaven.

Second Grade:—

- 1 Reverence.
- 2 Prayer.
- 3 Listening to God's Messengers.

- 4 The Childhood of Jesus.
- 5 All Creatures Fulfilling God's Word.
- 6 Learning to do God's Will.
- 7 The Loving Care of Jesus.

Third Grade:—

- 1 The Loving Care of Jesus.
- 2 Jesus the Helper.
- 3 Listening to God's Messengers.
- 4 Jesus Choosing Helpers.
- 5 The Helpers of Jesus Carrying on His Work.
- 6 The Needs of the Children the Wide World Over.
- 7 Jesus our Protector.

FIRST GRADE.

Theme 1. God the Creator and Father.

- Lesson 1 God the Creator of all things.
- Lesson 2 God the Father of all.
- Lesson 3 Story of the Garden of Eden.

Theme 2. God the Protector.

- Lesson 4 The Story of Jacob's Ladder.
- Lesson 5 The Story of Jacob and Joseph (Boyhood of Joseph).
- Lesson 6 Joseph's Unkind Brothers.
- Lesson 7 Joseph in Egypt.

Theme 3. God the Loving Father and His Good Gifts.

- Lesson 8 The Children of Israel in the Wilderness.
- Lesson 9 God's Gifts of Food and Water to the Children of Israel.
- Lesson 10 The Right Use of God's Gifts. Psalm 145:15, 16. Introduce Catechism through the Bible story which tells of Moses receiving the tables of stone. (Ten Commandments).

Theme 4. God's Best Gift.

- Lesson 11 The Birth of Jesus.
- Lesson 12 The Visit of the Wise Men.
- Lesson 13 The Flight into Egypt.

Theme 5. God's Care.

- Lesson 14 Story of Baby Moses.
- Lesson 15 Children of Israel in the Wilderness.
- Lesson 16 Joshua and Caleb.

Theme 6. Love and Thanks to God.

- Lesson 17 Idea of Prayer.

Theme 7. Speaking to God in Prayer.

- Lesson 18 Ezra's Prayer for Help.
- Lesson 19 Hannah's Prayer and its Answer.

Theme 8. God Speaking to a Child.

- Lesson 20 Samuel.

Theme 9. Worshiping God.

Lesson 21 Building a House for God's worship—1st Chronicles 29; 2nd Chronicles, chapters 2-5.

Lesson 22 Worshipping God outside of a Church.—Paul at Philippi, Acts 16:9-15.

Theme 10. God the Giver of Life on Earth and in Heaven.

Lesson 23 Christ's Death and Burial.

Lesson 24 Christ's Resurrection. (Easter Story).

Lesson 25 Jesus Going to His Heavenly Home.

Reference Books: Bible Stories for the Sunday School and Home.

Course 1, Parts 1, 2, 3, 4. Year 1. Prepared by Marion Thomas. Course 1, Part 1.

HANDWORK.—GRADE I.

Note:—All handwork to correspond to the lesson for the day.

Lessons 1 and 2 No handwork—enrollment and adjustment periods.

Lesson 3 Measure child's ability by giving it crayons and ask to give their own idea of a beautiful garden.

Lesson 4 Measure child's ability with scissors. Cut strips of paper and build ladder. Cut stone as pillow. Cut square piece of paper for blanket.

Lesson 5 Draw coat and color with many colors.

Lesson 6 Cut out twenty pieces of money to represent purchase price of Joseph.

Lesson 7 Either cut out or draw bags which contained corn.

Lesson 8 Illustrate—A Wood.

Lesson 9 Make simple landscape containing water.

Lesson 10 Draw or cut a loaf of bread—color.

Lesson 11 Fold and cut a five-pointed star.

Lesson 12 Poster of wise men on camels following the star.

Lesson 13 Cut two pyramids and palm tree and mount.

Lesson 14 Make a basket.

Lessons 15 and 16. Illustrate—"Children of Israel in the Wilderness."

Lesson 17 Picture Study—prayer.

Lessons 18 and 19—Poster—prayer.

Lesson 20 Complete unfinished work.

Lesson 21 Draw a church.

Lesson 22 Paper folding—fold a sailboat.

Lesson 23 Cut a cross.

Lesson 24 Cut border of spring flowers.

Lesson 25 Color border of spring flowers.

SECOND GRADE.

Theme 1. Reverence.

Lesson 1 A Lost Book Found. 2nd Kings 22:8, 10-13, 18-20; 23:1-3.

- Lesson 2 A King and His People Caring for God's House.
2nd Kings 12:4-5.
Lesson 3 Keeping the Lord's Day.
Lesson 4 Review of Theme 1 and apply to lives of the individuals.

Theme 2. Prayer.

- Lesson 5 Praying for a Friend. Acts 12:3-17.
Lesson 6 Daniel.
Lesson 7 Nehemiah, the King's Cupbearer. Nehemiah 1;
2:1-18; 4:6.
Lesson 8 A Great Thanksgiving Feast. Nehemiah 8:1-12.
Lesson 9 Review Theme 2.

Theme 3. Listening to God's Messenger.

- Lesson 10 The Angel's Message to Mary.
Lesson 11 The Birth of Christ and the Shepherd's Visit.
Lesson 12 The Visit of the Wise Men.

Theme 4. The Childhood of Jesus.

- Lesson 13. The Baby Jesus in the Temple.
Lesson 14 The Boy Jesus Visits Jerusalem.

Theme 5. All Creation Fulfilling His Word—Obedience.

- Lesson 15 God's Creatures of the Field.
Lesson 16 God's Creatures of the Sea.
Lesson 17 Day and Night.
Lesson 18 Seed Time and Harvest.
Lesson 19 Review Theme 5—Emphasizing our duty—prayer.

Theme 6. Learning to do God's Will.

- Lesson 20 Moses—The Shepherd Appointed.
Lesson 21 Moses Leading the Israelites out of Egypt.
Lesson 22 The Story of the Manna.
Lesson 23 The Giving of the Law.
Lesson 24 The Two Brave Spies.
Lesson 25 Joshua Leading the Israelites into the Promised Land.

Theme 7. The Loving Care of Jesus.

- Lesson 26 Jesus Dying and Living Again.
Lesson 27 Jesus Going to His Heavenly Home.

Reference Books:—Bible Stories for the Sunday School and Home. Course 2. Parts 1-3. Year 2. Parts 2-4. Prepared by Marion Thomas.

HANDWORK—GRADE 2.

- Lessons 1 and 2 No handwork—enrollment and adjustment periods.
Lesson 3 Cut a church—color—mount.
Lesson 4 Illustrate Jerusalem—walls, towers—church.
Lesson 5 Illustrate—A Child Praying.
Lessons 6 and 7 Poster—Lion's den. Cut lions from pattern.
Build den—mount.

- Lessons 8 and 9 Complete unfinished handwork.
Lesson 10 Cut from a pattern—an angel.
Lesson 11 Illustrate—Shepherds on the Hillside.
Lessons 12 and 13 Poster of wise men on camels following the star.
Lesson 14 One or more carpenters' tools may be drawn or cut.
Lesson 15 Trace, cut, and color a bird.
Lesson 16 Fold—a sail boat.
Lesson 17 Fold and cut—A five-pointed star representing night.
Cut—sun representing day.
Lesson 18 Draw pictures of fruits and vegetables or of seeds and seed vessels.
Lesson 19 Complete unfinished handwork.
Lesson 20 Illustrate—The Burning Bush.
Lesson 21 Cut, color, and mount tents to illustrate the Israelite camp.
Lesson 22 Illustrate—The Israelites Gathering Manna.
Lesson 23 Cut and color Mount Sinai.
Lesson 24 Draw and color a bunch of grapes.
Lesson 25 Illustrate—Joshua Leading the Israelites into the Promised Land.
Lesson 26 Write Sentences and mount on stiff paper.
"Because I live, ye live also."
"In My Father's house are many mansions."
"I go to prepare a place for you, that where I am, there ye may be also."
Lesson 27 Write and mount as in lesson 26, 1st verse of hymn,
"Jesus loves me."

THIRD GRADE.

Theme 1. Loving Care of Jesus.

- Lesson 1 Jesus and the Children.
Lesson 2 The Loving Care of Jesus for a Little Girl.
"Jesus and the Daughter of Jairus."
Lesson 3 Jesus Feeding Many Hungry People.
"Feeding the Five Thousand."
Lesson 4 Jesus Stilling the Storm.

Theme 2. Jesus the Helper.

- Lesson 5 Jesus and the Four Fishermen.
Lesson 6 Jesus and the Blind Man.
Lesson 7 Jesus and the Nobleman's Son.
Lesson 8 A Thanksgiving story.
Lesson 9 Review Themes 1 and 2.

Theme 3. Listening to God's Messengers.

- Lesson 10 The Angel's Message to Mary.
Lesson 11 The Angel's Song and the Shepherd's Visit.
Lesson 12 Complete Christmas Story.

Theme 4. Jesus Choosing Helpers.

- Lesson 13 The Helpers Chosen and Sent Out. Luke 6:12,
13. Matthew 10:1-13.

Theme 5. The Helpers of Jesus Carrying on His Work.

- Lesson 14 Peter and John at the Beautiful Gate.
Lesson 15 Story about Dorcas.
Lesson 16 Philip and the Man in a Chariot.
Lesson 17 Peter and the Roman Captain.
Lesson 18. Review Themes 4 and 5.

Theme 6. The Needs of the Children the Wide World Over.

- Lesson 19 The North American Indian.
Lesson 20 The Children of the Cold Northland.
Lesson 21 The Children of Cherry Blossom Land.
Lesson 22. The Needs of the Children the Wide World Over.
Lesson 23 Palm Sunday—The Triumphal Entry.
Lesson 24 Jesus Dying and Living Again.
Lesson 25 Jesus Going to His Heavenly Home.

Theme 7. Emphasized—Jesus Our Protector.

Reference Books:—Bible Stories for the Sunday School and Home. Course 2. Parts 1-3. Year 2. Part 4. Prepared by Marion Thomas.

HANDWORK.—GRADE 3.

- 1 No handwork.
- 2 Write and mount—
"Love Him, Love Him, all ye little children."
"For Jesus loves you, Jesus loves you."
- 3 Draw or cut five loaves and two fishes.
- 4 Illustrate—A Boat on a Lake.
- 5 Illustrate—The Four Fishermen in Boat.
- 6 Cut and color a palm tree.
- 7 Draw nobleman's house—Individual's idea of a fine house.
- 8 Make folder of a pumpkin.
- 9 Write and mount—"Heavenly Father, we thank Thee for
Jesus of Nazareth, who went about doing good.
Help us to be like Him. Amen."
- 10 Cut from a pattern—an angel.
- 11 Poster—Shepherds on the Hillside.
- 12
- 13 Draw church.
- 14 Illustrate—The Lame Man at the Beautiful Gate.
- 15 Illustrate—How You Can Make Others Happy.
- 16 Cut chariot.
- 17 Draw Simon's house at Joppa—A house by the seaside.
- 18 Complete unfinished handwork.
- 19
- 20

- 21 Compile chart made up of cut-outs representing "The Children the Wide World Over."
- 22
- 23 Cut and mount palm branches.
- 24 Cut and mount a cross.
- 25 Write and mount:
To give, to love, to serve, to do;
This is what God would wish of you,
For that is like His Holy Son,
Who gave, and loved, and served each one.

FOURTH GRADE.

Theme.—Old Testament Characters.

Lesson

- 1 Creation—Cain and Abel.
- 2 Noah.
- 3 Abraham and Lot.
- 4 Continue Abraham through Ishmael.
- 5 Rebekah and Isaac.
- 6 Jacob and Esau.
- 7 Joseph from Canaan to Palace.
- 8 Joseph in Egypt.
- 9 Moses.
- 10 Joshua.
- 11 The Conquest of Canaan.
- 12 Christmas Story.
- 13 Deborah and Barak.
- 14 Gideon.
- 15 Samson.
- 16 Samuel.
- 17 Saul.
- 18 David's Call and Victory over Goliath.
- 19 David and Saul.
- 20 (a) David and the Ark.
(b) Nathan's Parable.
- 21 Absalom—Solomon made king.

Reference books:—Stories from Olden Time. Year 1, parts 1 and 2. Stories Retold. Year 1, part 4. Hero Stories. Year 2, part 4. Prepared by Josephine Baldwin. Bible Geography, by Theodore E. Schmauk, D.D., LL.D. Bible Biography, by J. E. Whitteker, D.D.

FIFTH GRADE.

Lesson

- 1 and 2 Reign of Solomon.
- 3 Kingdom Divided.

- 4 King Ahab and Elijah.
- 5 The Contest on Mt. Carmel.
- 6 Elijah at Horeb.
- 7 Elijah's Deliverance.
- 8 Elisha.
- 9 Naaman and Gehazi.
- 10 Elisha at Dothan.
- 11 Famine in Samaria.
- 12 Elisha's Last Message.
- 13 Rebellion of Hezekiah.
- 14 Josiah.
- 15 Jehoiakim and the Prophet's Message.
- 16 Capture of Jerusalem.
- 17 Israel in Confusion and Captivity.
- 18 Return from Exile and Rebuilding the Temple.
- 19 Nehemiah's Work in Jerusalem.
- 20 Ezra Teaches the Law.

Text books:—Kingdom Stories. Year 3, parts 1, 2, 3, 4. Prepared by Josephine Baldwin. Bible Geography, by Theodore E. Schmauk, D.D.

SIXTH GRADE.

The primary aim of these studies is to present a simple, vivid, outline of the life and teachings of Jesus, emphasizing His mighty works.

An Outline of the Life of Jesus:

- 1 The Beginning.
- 2 The Period of Obscurity.
 - (a) Preparation.
 - (b) Judean Ministry.
- 3 The Period of Popularity.
 - Galilean Ministry.
- 4 The Period of Opposition.
 - Perean Ministry.
- 5 The Last Week.

(1) The Beginning (30 years)

Annunciation to Zacharias.
 Annunciation to Mary.
 Birth of John.
 Birth of Jesus.
 Presentation in the Temple.
 Wise Men.
 Flight into Egypt.
 Return to Nazareth.
 Childhood at Nazareth.
 Visit to Jerusalem.

(2) The Period of Obscurity

1 Preparation.

- (a) Ministry of John.
- (b) Baptism.
- (c) Temptation.

Judean Ministry.

- (a) First Disciples.
- (b) First Miracle.
- (c) First Cleansing of the Temple.

(3) Period of Popularity

Galilean Ministry.

- 1 A Sabbath Day in Capernaum.
- 2 The Authority of Jesus Questioned.
- 3 How to Keep the Lord's Day.
- 4 Jesus Chooses the Twelve Apostles.
- 5 Jesus Teaches by Parables.
 - Parable of the Sower.
 - Good Samaritan.
 - Prodigal Son.
 - The Two Foundations.
 - Wise and Foolish Virgins.
- 6 Jesus Performs Many Miracles.
 - Jairus' Daughter Brought to Life.
 - Stilling the Storm.
 - Restoring the Demoniac.
 - Feeding the Five Thousand.
- 7 The Great Confession. He foretells His Death.
- 8 Teaches Disciples Humility and Tolerance.

(4) Period of Opposition

Perean Ministry.

- (a) Jesus Blesses Little Children.
- (b) The Rich Young Ruler.
- (c) The Raising of Lazarus.

(5) The Last Week

- (1) Sunday—A Day of Triumph.
 - (a) He Enters Jerusalem.
- (2) Monday—A Day of Authority.
 - (a) He Curses a Fruitless Fig-tree.
 - (b) He Cleanses the Temple.
- (3) Tuesday—A Day of Conflict.
 - (a) His Authority is Challenged.
 - (b) Parable of Wicked Husbandman.
 - (c) Beware of the Scribes.
 - (d) The Widow's Mite.
 - (e) Prediction of Destruction of Jerusalem and End of the World.

- (4) Wednesday (No Record).
- (5) Thursday—The Last Day with His Disciples.
 - (a) Preparation for Passover.
 - (b) Institution of Lord's Supper.
 - (c) At the Mount of Olives.
- (6) Friday—A Day of Suffering.
 - (a) In Gethsemane.
 - (b) Taken Prisoner.
 - (c) The Jewish Trial.
 - (d) Peter's Denial.
 - (e) The Roman Trial.
 - (f) Scorned and Mocked.
 - (g) Crucified.
 - (h) Buried.
- (7) Saturday—The Day in the Tomb.
 - (a) He Rests in the Grave.
- (8) Easter Sunday—The Resurrection. The Forty Days.
 - (1) The Visit of Mary and Others.
 - (2) Appears to Mary Magdalene.
 - (3) Appears to the Disciples on Way to Emmaus.
 - (4) Appears to the Eleven.
 - (5) His Last Commands.

Reference Books:

Gospel Stories.—Year 4, parts 1 and 2. Prepared by Josephine Baldwin. Hero Stories.—Year 2, parts 1 and 2. Prepared by Josephine Baldwin. Stories from the Olden Times.—Year 1, part 4.

Bible Geography, by Theodore E. Schmauk, D.D.

SEVENTH GRADE.

Lesson

- 1 The Beginning.
- 2 The Patriarchs—Abraham—Jacob—Joseph.
- 3 The Exodus.
- 4 Conquest of Israel.
- 5 Samuel. The Monarchy.
- 6 David and His Kingdom.
- 7 Solomon and Rehoboam. The Kingdom Divided.
- 8 Ahab, Elijah, and Elisha.
- 9 Israel in Prosperity, Confusion, and Captivity.
- 10 Birth of Jesus.
- 11 Entrance upon His ministry.
- 12 First Miracles—Calling of the Disciples. Sermon on the Mount.
- 13 Opposition to Jesus. Jesus' Teachings in Parables.
- 14 Jesus' Lordship on Land and Sea.
- 15 Transfiguration.

- 16 Jesus the Light of the World. The Feasts at Jerusalem.
- 17 Foreshadowing of the Passion. Bethany, Jerusalem.
- 18 Triumphal Entry.
- 19 Last Public Teachings.
- 20 The Lord's Supper. Discourses with the Disciples.
- 21 Jesus in Gethsemane. Trials of Jesus.
- 22 Crucifixion.
- 23 Resurrection.

Reference Book: Bible History Text Book, Lutheran Graded System.

EIGHTH GRADE.

Lesson

- 1 The Ascension. The Disciples Waiting at Jerusalem.
- 2 Gift of the Holy Spirit. Peter's Sermon.
- 3 Arrest, Trial, and Release of Peter and John.
- 4 Ananias and Sapphira.
- 5 Martyrdom of Stephen.
- 6 Philip at Samaria.
- 7 Conversion of Saul.
- 8 Peter's Vision.
- 9 Paul Going to Preach the Gospel.
- 10 How Paul Became a Missionary.
- 11 The Release of James and Peter.
- 12 Paul and Silas in Prison: The Jailer Believes.
- 13 Paul at Thessalonica, Berea, and Athens.
- 14 Paul at Corinth.
- 15 Paul Returns to Ephesus.
- 16 Paul at Troas. Paul's Farewell to the Ephesians.
- 17 Paul's Arrest.
- 18 Paul before Felix.
- 19 Appeal to Caesar. Paul's Defense before Agrippa.
- 20 Paul's Voyage toward Rome.
- 21 Paul at Rome.

Reference books:

Gospel Stories.—Year 4, part 4. Prepared by Josephine Baldwin. Hero Stories.—Year 2, part 3. Prepared by Josephine Baldwin.

Commentary on the Acts, by Dr. Edwin C. Rice.

MEMORY WORK.

Grades 1, 2, and 3.

Catechism.—Lord's Prayer. Ten Commandments.

Psalms 23, 121.

Christmas Story—Luke 2:8-17.

Easter Story—Mark 16:2-8.

Prayers—Church, table, home. (Morning, evening).

Grade 4.

Catechism. (Ten Commandments. Meaning of first five).

Books of the New Testament named in order.

Psalms 103, 27:4, 46; 51:10, 11, 12.

Matthew 5:3-13.

Luke 6:35-39.

Prayers—Church, table, home. (Morning, evening).

Grade 5.

Catechism (Ten Commandments. Meaning of all commandments. Creed).

Books of the Old and New Testaments named in order.

Psalms 91.

Matthew 6:24-31.

Matthew 18:21, 22.

Prayers—Church, table, home. (Morning, evening).

Grade 6.

Catechism—Creed. Articles and meanings.

Names of the Disciples.

Psalms 1, 67.

Matthew 7:21-27.

Matthew 11:28-30.

Mark 8:34-38; 10:17-24; 12:1-10; 12:41-44.

Prayer—Extemporaneous.

Grade 7.

Catechism (Lord's Prayer—Petitions and meanings. Sacraments).

Psalms 113.

John 3:16, 17. John 14:1-7.

Romans 5:1-10; Romans 8:21-39; Romans 10:13, 14, 15.

Isaiah 53:1-6.

Philippians 2:5-11.

Prayer—Extemporaneous.

Grade 8.

Entire Catechism reviewed.

Memory work—Same as given to confirmation class—varies.

Prayers—Extemporaneous.

Contents of the Books of the Bible.

Bible Facts.

MISSION STUDIES.

Mission Studies are subject to change whenever more satisfactory material is obtainable.

Grades 1, 2 and 3.

Letters read from Missionary in our own field.

Grade 4.

"The Lamplighters," Margaret Applegate.

Grade 5.

"The Honorable Crimson Tree," Anita B. Ferris.

Grade 6.

"Work," Evelyn Worthy Sites.

Grade 7.

Girls—"Miss Wisteria at Home," Margaret Lancaster String.

Boys—"Black-Bearded Barbarian."

Note.—Mission Study is taken up once a month instead of the regular lesson.

A MODERN PROGRAM FOR THE ONE-ROOM SUNDAY SCHOOL

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Occasionally those who attend Sunday School conventions and institutes return with the feeling that all the attention has been given to the large, adequately housed, well-graded schools, and that small attention has been paid to the small school that lacks good equipment or sufficient room. Those who must plead guilty to the charge are concerned with ideal conditions for doing an ideal type of Christian teaching. Naturally, therefore, our attention will be given more to the enlargement of teaching staff, housing and equipment. Naturally we will point out ways of improving the present situation which we find in the average one-room school

The Aims. In order to arrive at a practical statement of the best method of conducting a one-room school, we shall need to clarify our thinking as to the aims of our task. What is a Sunday School, anywhere, in any building, seeking to accomplish? *Just what are we after?*

A modern Sunday School is an educational enterprise for teaching Christianity so as to produce growing Christian lives. It is not a layman's playground or experimental field for trying sundry "new schemes." It is more than a place to keep children out of mischief for a little while on the Lord's Day. It is more than a place to sing lustily "peppy" songs. It is no place for putting on entertaining exercises that please fathers and mothers, who like to see their own darlings taking part in such programs. It is an educational enterprise.

The primary aim, therefore, is to produce *growing*

¹ Supt., School Administration Division of the Pennsylvania State Sabbath School Association.

Christians. This definition recognizes the possibility of growth in every one who attends the school, from the youngest child to the oldest person. As each of us differs physically according to his or her age, so we differ mentally and religiously. No one kind of diet will meet the need of a child and of an adult. No one book of history or of arithmetic or algebra will meet the capacity or need of every person, child and adult. Each must grow by the use of materials that meet the needs at every stage of life.

If the aim is to produce growing Christians, and if every one requires teaching that meets his or her own present needs, then each one must be taught truth for present growth. A child of six and a lad of sixteen have not much in common. In the public school, they have nothing in common; and we have the same graded mind to deal with in a Sunday School. In school procedure, we have a very old maxim: "The need of the child is the law of the school." So we ask of every group in the school: What does this age *need now* for present Christian living and for growth in Christian character? The answer to that vital question will determine that different materials must be used for different age groups. That is, graded instruction must be used.

A lad of six can have neither the problems nor the Christian experiences of a lad of nine. Therefore, one who teaches that child must know what are the ideals, the problems, the Christian development possibilities of the little group that he is teaching. If he does not know this, no matter in what type of school he teaches, how can he expect to develop a growing Christian life? He can know. A leadership training course will help him.

Needed Gradation. Christian educators have agreed upon certain age groupings for proper Sunday School gradation. These have been arrived at from years of careful study of the habits, ideas and ideals of boys and girls of different ages. Public school procedure has con-

tributed something. We therefore are agreed upon these simple divisions:

Children's Division, ages up to 11, grouped into three departments or subdivisions; Cradle Roll, up to 3; Beginners, 4 and 5; Primaries, 6 to 8; Juniors 9 to 11.

There are three departments in the Young People's Division: Intermediates, ages 12 to 14; Seniors, ages 15 to 17; Young People, ages 18 to 24. Over 24 is the Adult Division.

If it is true (and we concede it here) that these age groupings reveal natural divisions; that each grouping has definite needs, experiences, mental working tools, ideals, etc., peculiar to the group itself, then every school will seek to keep these groups as intact as possible. Every school will seek to keep little babies in one class, apart from older classes; will seek to keep the Beginners by themselves, away from older groups, so that they can be "handled" rightly; will seek to keep the "lively Juniors" away from "those babies," and apart from the older groups that have outgrown juniorisms. And so on.

It is the recognition of this ideal that has built our "departmentalized schools," of which we hear constantly in conventions. Such schools have graded classes and graded, or departmentalized, worship services that meet the needs of each group. How near can the small school come to that ideal?

Adapting the Ideals. Manifestly, the task of the small school is one, not of *adopting* a handed-down program, but one of *adapting*.

First, the one-room school must recognize the needs of the several groups as much as possible. The one-room school will have to "cut and try," until each group is as nearly recognized as the limitations of the room provide. We begin in grading the one-room school where we should always begin in Sunday School work: with the smallest children that we accept for our school.

If the one-room school accepts the task of providing the instruction in righteousness necessary for all ages,

naturally there will be many problems, some temporarily beyond our solution. The children should have the very best possible place for their groups; young folks next, adults last.

First, the children's division. The importance of the first seven or eight years in a child's religious development makes our decision inevitable: that these younger ones shall have *the best in everything*—in teachers, whose lives are abridged editions of the word made flesh; in rooms, lesson materials, art pictures and other supplies, in programs of worship suited to their ages.

One can never understand the unchristian selfishness of some adults who object to this statement; who, instead of living to serve and build up these little ones in the nurture of our Lord, actually complain at some imagined injustice, of giving little children the chief seats in the synagogue, which they themselves have hitherto occupied.

To give these children the best, we shall use screens or curtains, for the present, to give workers with the little ones as little distraction as possible and as much opportunity as possible to conduct their own services independently.

Too frequently, in one room schools, failure to provide such accommodations, with the privilege of letting the little ones have their own little songs, etc., is due to adult selfishness. When we have the vision plus the consecration, we shall have many one-room schools doing a more effective piece of Christian character-building.

If juniors and older children are separated from the smaller, provision should be made for their own worship programs. Instead of having the same worship program Sunday after Sunday, planned entirely for the adult mind and religious experience, honest fairness to these juniors will demand that we build worship programs for their specific needs, where the three fundamental elements of the worship program—Scriptures, hymns, prayers—are built around a theme to meet the needs of juniors. All who are older will be able to worship with juniors. Let

the leader or workers with the junior group, even if that group comprises just one class in the school, study and plan junior worship programming. Training the juniors in public devotions, is both easy and delightful.² Having half a dozen juniors offer the prayers for the opening Sunday School worship is more profitable than for the best professional praying adult to do it.

Another Sunday, plan a worship service that recognizes the next group—the intermediate age. That is probably the hardest age to hold and train for Christ. Let someone be responsible for prayerfully studying that group and for planning with them worship programs that are built around a theme especially meeting the intermediate needs; and so on, planning on alternate Sundays for each group in the school.

A Program. There is danger in outlining an idealized program for such an unideal situation as we face in the one-room school. The danger is that some school will adopt it entirely and get into a rut by its perpetual use. And a rut is an elongated grave.

The school's brief one-hour period is our God-given opportunity and our divine responsibility. How can we make the most of it?

While the "main school," as we term the older group, is conducting opening worship—which is different from hit-and-miss "opening exercises," because planned ahead—the children, in a segregated part of the room, screened off, may be doing handwork or other expressional work to connect last Sunday's lesson with to-day's. Study, worship, recitation periods will follow.

Of the one hour, the school proper will use twenty minutes for a planned worship period.³ Worship programs are being published almost monthly in our leading religious educational journals. It is possible that there has not been a time when training in the devotional life has received so much thought as to-day.

2 See Hartshorn's "Manual of Worship."

3 See February "Pennsylvania Herald" for Sample one-room worship program.

The twenty-minute worship period could be divided approximately as follows:

1 Music (not the usual bell) worshipful as in church, *never jazz*.

2 Call to Worship, something as follows, though changed occasionally:

Supt.: "I was glad when they said unto me,"

School (rising): "Let us go into the house of the Lord."

All unite in the Lord's Prayer; or, invocation by Pastor.

3 Hymn of devotional spirit, in harmony with a theme chosen by worship program committee.

4 Scripture lesson, previously selected, related to same theme as above-mentioned hymn; or, responsive reading, selected and related to the theme. Have the lesson read by a class, or a different leader on the succeeding Sundays.

5 Prayer: By Worship service leader; or, by group of young people previously appointed, each having specific topic for prayer which is related to the main worship theme.

6 Message or Reading or Story related to theme; or, brief memorizing period (5 to 8 minutes) for either a Scriptural passage or a hymn.

7 Theme Hymn.

8 Recessional to class studies.

Announcements and offertory should come after class study. Announcements have no vital part in a worship service.

Thirty-five minutes may be profitably used in junior and older classes for the lesson period. It will vary according to age groups. Junior and intermediate class programs will need variety. Older classes will be able to use the full time in study alone. Younger classes should have a period of supervised study, and a period of recitation. Note-book work can be used profitably.

Closing exercises usually need not occupy more than five minutes. Schools having an hour and a half session will readily find the way to extend profitably the three periods of worship, study and closing.

After the main school has ceased its song period, the little ones should be given the privilege of having theirs. Of course there will be a bit of confusion. It must be expected in a one-room school. But again, by what right

shall adults monopolize the privilege of causing confusion to workers with the little ones? Adults can stand the inconvenience that may be caused during the few minutes that the children are singing their little hymns. Adults exist to serve and conserve little ones.

When will the one-room school cease to be a one-room school? When the adults have the vision and consecration to provide another room in which the little ones may be housed. Usually when the adults need a room for church suppers, they dig down and build the extra room—either basement or an ell. Here is a better reason: to provide more adequately for Christian character-building of childhood and youth. If a basement is built, let the adults or young people have it. *Always* give the children the most comfortable room, as free from dampness and as cheery as possible.

What hinders better equipment, better lesson materials, chairs for little ones, tables, and sandtable, blackboards, pictures, models, etc.? What hinders training our entire leadership dealing with the Sunday School task? The same thing: *lack of consecration*.

One church, for the sum of five thousand dollars, has built an addition, whereby the teaching ministry can be handled twice as effectively as before. Frequently there is a house near the church, where the little ones could be taken for more adequate worship services and graded class work. One-room schools are good beginnings. But who wishes to be a beginner always? "According to our faith."

With the equipment they now have, are they producing growing Christian lives? If not, let them determine immediately their greatest need, then "pray through" until that need is met. If one-room Sunday Schools are to justify their continued existence, in the face of large, well-organized and carefully graded and better taught schools in nearby cities, then they must make progress so as to meet the growing Christian needs of the groups for whom those schools are responsible. Is their leader-

ship "growing in grace and knowledge" for the great task?

It is doubtful whether any school has a right to call itself a school, when it can not take care of its pupils.

Are the teachers taking a leadership training course to equip them for their own particular task? Is the superintendent, also, studying to show himself approved unto God for that task? Training courses, more than ever, and better, can be obtained by writing to the denominational Board and asking for help.

Every growing worker reads. Good books for our task were never so plentiful as now. Two good books for the worker in the small school are: *The Small Sunday School*, by Sensabaugh; and *How to Run a Little Sunday School*, by Fergusson. Reading Courses, as well as training courses, are available. An army of Christian educational specialists is ready to help the leadership of our Sunday Schools, wherever they are, whatever their size. No Sunday School worker can take a training course and do an aimless work afterward. With the new vision comes new consecration, and Christ is glorified, for his children are being edified.

THE EDUCATIONAL EMPHASIS IN THE MODERN SUNDAY SCHOOL

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The modern Sunday School is often a well meaning but faulty effort at Religious Education. It is a far cry from the imperfect, largely secular Sunday School of Robert Raikes (1870) to the highly specialized, carefully supervised Sunday School of 1927. But in spite of denominational and inter-denominational efforts there are still great numbers of backward schools. This is largely due to lack of leadership. Men do not always use the same intelligence, foresight and skill in Sunday School management as they do in directing business. And not a few leaders in secular progress are thrust into positions of religious leadership for which they are ill prepared. The result is disastrous, not only to the Sunday School but to the citizenship which tomorrow will be asked to handle the affairs of state.

We rejoice in what has been accomplished. Our tribute of highest respect is hereby paid to that noble, self-sacrificing army of consecrated, volunteer religious leaders whose devotion and constancy have made the modern Sunday School possible. Many of them without technical knowledge or training have worked miracles of grace through their tireless efforts and the exercise of good common sense in the use of what knowledge they had. More than any other force they have helped hold America steady through the trying periods of her history. Consecration must ever be one of the foremost assets of religious leadership.

Still the fact remains that with few exceptions our schools are making indifferent progress. The matter of numbers is wholly misleading. Large schools often go forward by mere momentum. Yet some of them are little more than places for passing a pleasant hour and earning approval of conscience to cut the church service.

These schools ought to be in the van of religious teaching. Some of them are, but all too many are living in past ages educationally while hugging the delusion that additions to the roll mean increase of educational and spiritual usefulness. True, one must secure attendance if educational work is to be done. But if the time is improperly used nothing is gained beyond social benefits, and positive harm to the Christian cause may be done. Not the size of the school but its religious educational efficiency should be the standard that determines its worth to the community.

In an effort to secure the school's own evaluation of its task the following study has been made in a number of schools in Pennsylvania and Maryland. The results are not an adequate cross section of the Sunday School situation. The reason lies in the fact that the replies received are almost wholly from the larger schools. The average enrollment for the Sunday Schools of America is less than 100. Dr. Lewis of the Lutheran Board says the average enrollment of Lutheran schools is 128. The average enrollment in this study is 382.4. We appreciate the confidence of these larger schools, but regret that enough of the smaller schools did not report to bring our study nearer the size of the average school.

Data for this study were sought through answers to the following questions:

1. How many teachers in your school are college graduates?
2. How many teachers in your school are high school graduates?
3. How many teachers in your school have taken religious training in one or more subjects?
4. What preparation for the class hour do you expect from teachers?
5. What supervision of teachers is provided? Who does it?
6. Do your Sunday School leaders build the program? If not who does?
7. What provision is made for worship?
8. Is worship program graded? How?
9. What provision is made for pupil participation?
10. Does the school use graded lesson materials? In what classes?

11. Is the subject matter of the lessons such as to call for purposeful effort on the part of pupils?
12. What amount of study is expected from pupils?
13. Does the school program lead to enlistments in Christian life?
14. What provision is made to carry the teaching of the school over into daily living? What are some tangible results?
15. To what extent does the school program lead to Christian service?
16. What plan is followed in the discovery and enrollment of pupils?
17. What is the basis of pupil grouping?
18. Are regular promotions provided for? Is it hard to maintain the system?

Eighty-seven schools reported an enrollment, exclusive of home department and cradle roll, of 33,271 or an average of 382.4 per school. According to the average of Pennsylvania schools this would mean not fewer than 2,555 teachers. Of these, 258 are college graduates and 621 are graduates of high schools, or 10.25 per cent are college graduates and 24.3 per cent are high school graduates. This shows the schools reporting to be above the average in college leadership, which is 6 per cent graduates and 8 per cent having some college training, while in the high schools we drop down to 24.3 per cent, or 6.7 per cent below the average.

It is in specific preparation, however, that the weak spot shows up. Our reports show only 694 teachers who have taken one or more units of religious training. In other words 27.1 per cent, or slightly over one in four of those now teaching have made any specific preparation for the most important layman's task in the modern church. While it is true that religious teachers may use the skills acquired in secular fields, a better piece of work can be done when training is made to conform to religious technique. And according to our reports 72.9 per cent have not made this effort. In this we are lax, and fall far below the standards set for teachers of the public schools.

And herein lies the challenge to the church. If she is to interest and hold her youth she must present the gos-

pel in a way that will appeal to childhood and youth. This requires a leadership that will compare favorably in training, enthusiasm and skill with leaders in the public school. One person in training for every 47.9 of the enrollment will not meet the needs of our highly complex and ever widening civilization.

But our survey represents the larger and better equipped schools. The figures for the average would lower our rating considerably. This fact should be kept in mind for all the deductions drawn.

To the question, What preparation for the class hour do you expect from teachers? the following replies were received, 87 schools reporting.

Mastery of lesson material	35
Optional with teachers	31
Specific time required (2 to 4 hours)	11
Preparation and prayer	4
No special plan	3
Teacher's meetings	1
"Y" classes	1
Discussion groups	1

The table is its own commentary. One writer reported that his teachers were "well matured and therefore always well prepared." Would it not be fine if such inferences could always be justified by facts?

The question (5) of Supervision and who does it? elicited widely divergent answers, 87 schools reporting.

No supervision	24
The superintendent	23
Pastor and superintendent	17
Department superintendents	10
Pastor	6
Discussion in teacher's meetings	5
Director of religious education	1
Superintendent of teachers	1
One school "aims to help"	1

It can be readily seen that the idea of supervision is not very clear in the minds of church school workers. The

public schools have one supervisor for every 82 teachers. The church schools have one supervisor for every 2,716 teachers. The replies given indicate two officials whose duties are especially concerned with supervision. Just how carefully this is done we do not know. It can be done efficiently by pastor, superintendent or department principal only when they have the proper qualifications. We are satisfied that supervision (not "snoopervision") is an essential in every well regulated school. We are equally satisfied that if real supervision were introduced into the average school there would be a rustling among the teaching force, if not a goodly number of resignations. Whether or not the church could fill the vacancies with better teachers is open to question. We believe she could. If she cannot it is time she began taking her mission seriously and launched a worth while program of leadership training.

Do Sunday School leaders build the program? If not who does? (6) Evidently this question was not clear. The 87 replies follow:

Leaders build the program	36
Leaders do not build the program	13
Program built by committee	15
Program built by superintendent	10
Denominational program followed	9
Program built by pastor	2
Program built by school in part	2

We suspect that where no program building is reported the denominational program is followed. However we have not had opportunity to verify this and hesitate to discuss the point in the absence of the facts.

What provision is made for worship? (7), 81 schools reporting:

Denominational program	55
Time allotted (from 15 to 30 minutes)	13
Departmental programs	7
Special hymns, prayers, etc.	4
Classes lead in worship	2

Individual pupil leadership	1
No provision for worship	1
Well planned programs	1
Schools not reporting	3

(See No. 8 for comments).

Is worship program graded? How? (8), 84 schools reporting:

Worship graded by departments	25
Worship not graded	24
Primary and main school	22
Primary, junior and main school	11
Primary, junior, young people and main school	1
Not reporting	4

A study of questions 7 and 8 shows a strong tendency to formal worship. In view of past training this is to be expected. However with the new emphasis on worship new attitudes toward it are noticeable. The traditional idea is that "worship is worship" and that it is contagious exposure which is all that is required to have it take. Modern pedagogy disputes this and demands for the pupil worship suited to his level of experience.

Let us keep in mind that these replies are from schools with membership averaging 382.4. They are large enough for careful grading, yet only 26 schools report worship programs that appeal to early childhood, later childhood, youth and adults. Twenty-four schools have no graded worship. It is possible the schools not reporting belong in this class. If this be true of our larger schools it is reasonable to expect that less will be accomplished in this line in the smaller schools. Yet this does not always follow. Sometimes the finest work is done in schools not influenced by mass effort.

What provision is made for pupil participation? (9), 83 schools reporting.

No provision	26
Participation in songs, prayers, readings	24
Special items on program	10
Class participation	6

Class responses	5
Young people's leadership	4
Readings	3
Children's choir	3
Dramatization	2
Not reporting	3

Many schools seem to have no idea of pupil participation. It might even be that a careful check-up would reveal the fact that some of the schools here reported are run with no more individuality than is evident when a record is placed on the talking machine. Yet if children are to learn they must learn by doing. "The kingdom of God cometh not with observation" applies aptly to the whole realm of religious education. Only when our officers learn that leadership glorifies itself most when it expresses itself through childhood and youth will pupil participation be given the place it should have in the educational task of the church.

Does the school use graded lesson material? In what classes? (10), 87 schools reporting.

Schools not using graded lessons	8
Graded lessons in beginners only	2
Graded lessons in beginners and primary	11
Graded lessons in beginners, primary, junior	32
Graded lessons in beginners, primary, junior, intermediate ..	16
Graded lessons in beginners, primary, junior, intermediate and seniors	7
Graded lessons in all classes	11

Apart from the eight ungraded schools the report shows a strong movement toward graded lessons, or 90.8 per cent. This is most commendable. It represents however the larger schools. The percentage of schools in Pennsylvania using graded lessons in one or more departments is 60.6 per cent. Reports from a number of smaller schools would doubtless bring this item much nearer the average.

Is the subject matter of the lesson such as to call for purposeful effort on the part of pupils? (11), 80 schools reporting.

Schools reporting "yes"	50
Schools reporting "fairly so"	13
Schools reporting "for some grades"	6
Schools reporting negatively	6
Schools reporting "uncertain"	5
Schools not reporting	7

To many of our schools this is a new question, yet from an educational view point it deserves serious consideration. While modern education does not demand less acquaintance with facts it does demand such an experimental use of facts as will lead to an intimate familiarity with them. This is possible only when the pupil is made to see purposeful relations in the materials with which he works. It must be related to life in a vital way and make some evident contribution to progress. We say this even while conscious that there are those who argue that there is such a thing as culture for its own sake. That we approve, but claim that even in its most ideal expression there must be purposeful incentive if that culture is to be acquired.

And nowhere is this need more evident than in religious education. Too long the study of religious material has been looked upon as something not definitely related to the everyday world in which we live. It is no wonder that such ideas lead to dissociation of ideals and practices. Where properly presented every lesson should arouse attitudes and stimulate motives that will lead to intelligent, purposeful, consecrated effort.

What amount of study is expected from pupils? (12), 77 schools reporting.

Little study is expected	28
Schools expecting from 20 minutes to 2 hours study	14
Familiarity with the lesson text	13
Study of lesson optional	9
No study expected	7
Written work in lower grades	6
Schools not reporting	10

Here again tradition plays sorry havoc with modern plans for real religious education. It is not an ideal situ-

ation that compels the investigator to state that 64.3 per cent of the schools reporting do not expect pupils to do any thinking in matters of religious lessons between Sundays. When we remember the zeal with which our superintendent used to check up on lesson books and refuse to let them go outside of the school room, we can easily see how the idea that one is not supposed to study religion has grown up. Besides there are certain advocates of evangelistic systems who argue that "religion is caught and not taught." To say the least, they discount the Master's express teaching and practice by so doing. The reaction upon church schools has been comforting to those seeking religious rest, and not a few who have no opinions of their own assent by following the easy way out. The results are evident everywhere.

Does the school program lead to enlistments in Christian life? (13), 83 schools reporting.

Schools claiming tangible results	65
Helps to some extent	4
Does not help	4
No effort to tie up results	4
Not sure	3
Effort made, but little to show for it	3
Schools not reporting	4

It will be noticed that 65 schools report enlistments in the Christian life. This is a high average. Analysis will be made under 14 and 15.

What provision is made to carry the teaching of the school over into daily living? What are some tangible results? (14), 72 schools reporting.

Definite enlistments	41
Carry over of teaching small	16
No carry over noticeable	8
Carry over hard to determine	7
Schools not reporting	15

This is not the place to discuss the philosophical basis of "carry over." It is reasonable to expect, however, that

any definite training will furnish personal equipment that will enable the individual to meet problems more or less successfully as they arise. If the school approximates modern methods in its teaching, pupils will find themselves so related to life that they will unconsciously seek solutions to problems along the levels of their religious training. Where this is not the result the school is failing to grasp its high privilege of being a factor in the moulding of modern life.

To what extent does the school program lead to Christian service? (15), 71 schools reporting.

Work in the church	31
Unable to estimate	9
Very little	7
Charity and missions	7
Men for the ministry, etc.	7
Personal work	4
Does not make contribution	6
Schools not reporting	16

This brings us to the very heart of religious purpose. If the church school means anything it ought to mean fitting for service. Instead of being a merely cultural agency it ought to be a technical institution where childhood and youth learn to live the Christian life. If Jesus' method is to be our guide there must be reactions that lead to ideals. And again these lead to still other reactions and so on indefinitely.

We gravely fear the majority of schools have no very clearly defined purpose, and of course the program must of necessity be indefinite. Experience teaches that progress along any line is definitely related to a clear idea of the objective, and allegiance to the methods by which the objective may be achieved. In religion the evidence of the Christian life is revealed through conduct. The way one acts under pressure of responsibility or untried situations reveals the measure of intelligent control that dominates life. To bring this to the highest development should be the aim of the church school. This can be done as potential activity is directed into channels of wholesome Christian expression.

It will be noticed from the answers above that only 18 of the churches reporting list the specific fields from which their deductions are drawn. Of course we cannot list Christian life statistically. But there are some definite activities that reveal beyond the hazard of a guess the extent to which factors in character and Christian living are evident. Doubtless the general statements are true as a personal check-up may reveal, but we verily believe that definite goals set and constant effort encouraged will lead to more effective and lasting results for the kingdom.

What plan is followed for the discovery and enrollment of pupils? (16), 74 schools reporting.

Personal work	51
No established system	10
Survey and canvass	5
Class activity	3
Committees, contests, printing, rally day appeals, (1 each) ..	4
Superintendent of attendance	1
Schools not reporting	13

The replies are sufficiently clear to make lengthy discussion unnecessary. However the subject is of sufficient importance to urge that every school provide for definite enrollments and for systematic, thorough follow-up. May we commend the officer known as superintendent of attendance. Your school may know him under the name of secretary or director. Whatever the name, he has a definite contribution to make to the religious life of the community.

What is the basis of pupil grouping? (17), 85 schools reporting.

Grouping by age	52
Age and public school grade	30
No system	2
Superintendent of grading	1
Schools not reporting	2

Here again we have little need for comment. We would, however, like to emphasize the importance of having someone definitely responsible for the grading. In

growing schools it is an endless job and of vital importance to the educational program.

Are regular promotions provided for? Is it hard to maintain the system? (18), 80 schools reporting.

Regular promotions held	58
No system of promotions	13
In children's division only	9
Schools not reporting	7

Thirty-one schools are reported as having a smoothly working system. Seventeen report some difficulties. Little difficulty is experienced in the lower grades except when caused by parents or teachers.

Promotions are essential to good order and successful education. The child above or below his educational level will not fit into the program happily. Proper grading and recognitions go a long way toward creating respect for the school and emphasize the need of pupil effort.

Our reports show that only about 58 per cent of the schools reporting have regular promotions for the whole school. Of course there is a limit to schemes of promotion in Religious Education. But every up-to-date school should carry its system of grading up to the adult department. And some churches have found grading to be profitable even in the lower years of the adult school. The superintendent of grading may also become the superintendent of promotions, thereby enhancing his office in the eyes of the pupils and taking a load from the shoulders of the general superintendent.

In conclusion a few brief comments may be permitted by way of summary:

1. Every school should have a clearly defined aim and program of development. It should be consistent with denominational usage and yet comprehensive enough to minister to every child in the community that needs its ministries.

2. Schools must place more emphasis upon trained leadership. Religion is of supreme importance, and its

difficulties require leadership at least equal, if not superior, to leaders in secular fields.

3. A unified program requires supervision. In this the church is far behind public school practice. Without intelligent supervision no school can expect to advance to the full exercise of its privilege as an educational institution.

4. There is definite need for careful grouping and grading of pupils. To meet pupil groups with material adequately fitted to their needs requires a carefully graded worship program, informational and expressional materials, with opportunity for pupil participation. Only thus do we approach the standards of work in secular schools.

5. The school has not only a right but should be under obligation to expect and receive pupil preparation of assigned work in the church school. To be sure, much depends upon the teacher. This only emphasizes the observations set forth above.

6. The teaching of the school should reveal itself in pupil reactions to life situations. This in itself creates interest. Children love to do things. Youth is equally stimulated by achievement. Schools owe it to pupils and themselves to provide opportunities that will lead to fruitful living and definite enlistment in Christian service.

7. In the pursuit of higher achievements the school dare not neglect the mechanics of school life. The school must have pupils. These must be properly graded and rewarded by promotion as achievements in real living reveal their right to recognition.

The ideal school has not yet been found, but the ever increasing number of superior schools act as living rebukes to slovenly effort and challenge those enterprising leaders whose eyes of faith see beyond these restless, trying, tireless groups of humanity, the dawning of a new day when resurrection hopes burst into sunrise through the superior achievements of those whom they have taught the Jesus way of life.

THE NATIONAL LUTHERAN INNER MISSION CONFERENCE

H. D. HOOVER

GETTYSBURG SEMINARY

The sixth annual convention of Inner Mission Workers of the various Lutheran church bodies in America was held at Baltimore, May 4-9. It was a representative gathering territorially, vocationally, and in personnel. The educational exhibit of Institutions, and the work being done, presented an interesting picture of great achievements. The conference addresses and discussions, however, left the impression that the present force and equipment could penetrate only the surface of the great work to be done.

The reach of the field is tremendous. Inner Missioners deal with all classes and with conditions resulting from multitudinous causes. There is the blight of poverty. There is the curse of disease. The pathos of crippled bodies, defective minds, helpless dependency and delinquency call for sympathetic as well as expert service. The impressive thing, however, is to note how much suffering and distress is caused by mismanagement, lack of sympathy, misunderstanding, absence of good sense,—in short, by the lack of Christian virtues. This means that the remedy to be applied in a large number of cases must be specifically spiritual. In no case is the spiritual entirely absent if the cure be adequate.

It should not be difficult to secure generous support for this work of mercy. Yet it is. There is a dreadful amount of ignorance of and indifference to the needs of inner mission work. Christian giving is not controlled by sentiment. Someone at the convention remarked that sometimes the wrong party receives the offering given for the poor. A thief robbed a poor-box in a New York City church of \$15.00, and a few seconds afterward fell dead. Another quickly and wittily remarked that he

fell dead because he was so surprised to find so much in the box.

The spirit of co-operation in inner mission work is in evidence. Workers from many branches of the church, and from many kinds of work were present to contribute to the success of the conference. These workers find it possible to co-operate with civil authorities in certain instances. The inner mission worker co-operates with social welfare workers, if thereby the case in hand can best be dealt with. But there is a conviction in the hearts of inner mission workers that their's is a spiritual ministry, and that the inner mission worker should be as thoroughly trained and efficient as the best possible social and civic expert.

The melody that runs through all this harmony of relief and rescue work, of saving and merciful ministry, is Evangelism. The new constitution just adopted provides for the following divisions of work: (1) Children, (2) Family, (3) Recruiting and Training of Workers, (4) Promotion and Publicity, (5) Institutions, (6) Health, and (7) for the creation of other divisions. There is no department of Evangelism, because that is the cardinal spirit in each and all divisions.

The Conference believes that all Inner Mission Workers should be expert: expert medical and nursing agents; well-trained social engineers, advisers and ministers; authorities in psychological, clinical and vocational guidance service; superior directors in health, recreational, educational and organizational programs; skillful social servants in constructive work as well as ministers of relief. But the dominant motive in Lutheran Inner Mission work is creatively Evangelical. The seventh conference will be held in Chicago in 1928.

BOOK REVIEWS

SCIENCE, PHILOSOPHY AND RELIGION

The Nature of the World and of Man. By Sixteen Members of the Faculty of the University of Chicago. Chicago: The University of Chicago Press, 1926. xxiv + 566 pages. \$4.00, postage extra.

Science and the Modern World. Lowell Lectures, 1925. By Alfred North Whitehead. New York: The Macmillan Company. xii + 304 pages.

The completion of the first quarter of the century has seen a number of books intended to give a statement of what the experts think in the various fields of knowledge. The changes during these twenty-five years have been amazing; nor do we seem to have reached a place anywhere that we can say will be the place occupied tomorrow. Our ideas of the very fundamentals of the physical sciences especially, are changing almost constantly as new instruments of investigation are invented and as new discoveries are made. The best we can do is to get the men who are in the forefront of investigation and who should be the most conversant with the science of to-day to tell us what is the best thought at a certain date.

This has been done by the Members of the Faculty of the University of Chicago. There are seventeen chapters, two having been contributed by H. H. Newman, the editor of the book. There are 160 pages on the Physical Sciences, 188 on the Biological Sciences up to man, 195 on Man and 22 of Glossary and Index. When we see that the chapter on "Astronomy" is by Moulton, that "The Origin and Early Stages of the Earth" is by Chamberlin, and that "Chemistry" is by Stieglitz, to mention no more, we are assured that the authority of the book is not to be questioned.

The preface states that "it contains the subject matter of a 'survey course' given to a group of first-year students of superior intelligence." We grant the "superior intelligence" without question if they get the benefit of what is offered. Probably we owe to the fact that the book is such a course several qualities for which it is to be most highly commended. The technicalities which make many a book of science almost unintelligible to the ordinary reader are reduced to a minimum, and the terms used are carefully explained. A very careful effort is made to make plain what is considered as proven and what is working hypothesis—of course by the scientist. Evolution, as may be expected, comes in for considerable space. The writers are not in complete

agreement, but they give a very good presentation of what evolution means to the scientist. There has been so much misrepresentation on this score both by exponents and opponents of the theory of evolution, that it is a delight to read a book that simply states what is accepted by the scientist and gives a resumé of the reasons therefor without the accompaniment of propaganda.

A second volume is promised dealing with the social service.

Professor Whitehead has been known for almost a generation as one of our foremost logicians. His life has been devoted to a study of logical foundations. First those of mathematics; then when the work of Einstein and his followers showed that our usually accepted ideas of space and time were intuitive rather than logical, he made one of the best efforts we have toward furnishing a logical space and time for the habitat of science. The present volume deals with the effect of science on the foundations of philosophy. About half the book is given to a historical survey showing in broad outline the effect of science on philosophy from the earliest times to to-day. It is the work of a master calling for close attention and arousing thought on nearly every page. It is worth noting that he holds that evolution had made scientific materialism untenable and that the fundamental idea is not matter but the "organism." The second half of the book deals with special questions. The relation of Science and Philosophy, of Science and Religion, What Science can tell us of God. He tells us that a disagreement between science and religion is not to be deplored but to be accepted as a challenge to further study, since both are different aspects of the same truth and so must ultimately agree; and, as we progress, both must be modified. The final test of both is their ability to meet social problems and to contribute to social progress.

In reading the book we are impressed with the essential soundness of much of the work of Aristotle and of Scholasticism. If one wishes an intellectual spur, he will find it in this book.

F. H. CLUTZ

The Unity of Faith and Knowledge. By John A. W. Haas, President of Muhlenberg College. New York: The Macmillan Company, 1926. 251 pages. \$2.00.

The reader is here taken over large areas of thought. The work is in outline, the substance of lectures delivered to college students who have to meet the various theories that, interpreted in the common way, tend to unsettle faith. The author's aim is an interpretation that shall support the Christian World Outlook. Beginning with the physical universe—if indeed there is such a thing as the physical universe—the book leads us on to mind, to theories of knowledge, to the test of truth, to morality and beauty, and on to the conclusion that all must be understood and can only

be understood in the light of personality; and this calls for a Personal Ground of all things.

The author shows himself at home in the vast literature of the various subjects discussed. He follows the method of reviewing and criticizing the various theories that have been proposed, eliminating what does not commend itself to him, and conserving whatever of truth they may contain. This gives us the results of group thinking.

The plan of the work reflects the purport for which the lectures were given. The alliteration in the statement of the various subjects is not, as alliterations often are, forced and unnatural, but is very suggestive and makes them to be easily remembered. The summary at the end of the lecture states succinctly the results of the argument.

The discussions are however so compressed that they would seem to need the living teacher to supplement them except for those who have larger acquaintance with the theories discussed than can be expected from the reader who has not to some extent, at least, specialized along those lines. One could wish for a fuller volume, that would permit a more detailed statement of the various theories and a fuller discussion of the same.

JOHN ABERLY

Outline of Christian Doctrine. By Werner Elert, Professor in Erlangen. Translated by Charles M. Jacobs, President of the Lutheran Theological Seminary at Philadelphia. Philadelphia: The U. L. C. Publication House. 112 pages.

In the Introduction we are told by the translator that this book introduces to American Readers "a new system of Theology." The author, on the other hand, would disclaim any such ambitious aim, for he states in his Introduction: "This outline does not aim to be, in the strict sense, a dogmatics, a theological text-book. It is rather a confession of how, in these days, one Lutheran sees God and the world, Christ and His Church, the eternity toward which we are striving, and the temporal things that we, as Christians, have to shape." He goes so far as to acknowledge that, because of this aim, "single points have been given a somewhat one-sided emphasis." The book needs to be judged by the purpose of the author. Instead of its being a "New System of Theology" it is rather a novel way of relating Christian truth to one of the fundamental needs of mankind as it has been accentuated by certain hard conditions in our own time, especially, we are compelled to think, in the author's own country. The starting point is a primary urge in man which is the will to freedom, checked and thwarted, as this is, by what the Hindu would call *Karma*, but which the author calls *Schicksal* and the translator Fate. The reviewer is free to confess that on reading these terms, so foreign to the language of

the Scriptures, he felt himself in a Hindu or Moslem rather than in a Christian atmosphere. In this struggle to freedom the Gospel is found to be the power whereby man attains to the freedom of sonship. In the tracing of the steps by which such freedom is realized, all the vital doctrines of the Christian faith are shown to be needed, and, because they secure for him this freedom, to be justified. The carefully prepared *Conspectus* in Latin at the end of the book shows that every vital doctrine in the Christian faith is needed if man's freedom as a child of God is to be attained.

That this presentation meets a type of mind, that it is a type that prevailed in intellectual Europe before the War, honeycombed, as it was, with a pessimistic outlook on life, that it was accentuated by the suffering and the hardship caused by the War, must be clear to all who have been trying to keep themselves informed of prevailing movements. But that a system that is organized with such exclusive regard to it that it overlooks the larger fact that man is many-sided and has other needs is just as clear. As a brochure on Christian Doctrine from a specific view point we heartily commend the book. As a new system of Theology, which it does not profess to be, it must be considered inadequate even as an outline. We need to start with God in Christ and not from a will to freedom in man if we are to have any measure of success in constructing any such system.

JOHN ABERLY

Systematic Theology. By Wilhelm Hermann. Translated from the German by Nathaniel Micklem and Kenneth A. Saunders. New York: The Macmillan Company. 152 pages.

This, we are told, is only an Outline of the Lectures on Theology that the author used to give to his students. It is not our purpose to criticize the school to which the author belongs—the Ritschlian School. Elert, in the book reviewed above, well summarizes its weakness when he writes: "It is possible, of course, to develop the whole Christian doctrine of salvation out of the conception of justification, but the history of Theology in the last century shows the danger of complete subjectivism which arises, and which has led to an indefensible disregard of the objective and the historical conditions of our salvation."

The author, as is becoming more and more common, starts with religion in general. From this review he passes on to the distinguishing mark of religion in the Christian community. The Power of Jesus over His first Disciples and over Christians now—this is the organizing truth in this system. Men come under this power of Jesus by faith. A system of Christian Theology then becomes a Systematic Treatment of the Ideas involved in Faith. These ideas men receive through the intuition of Faith. They give

the believer direct knowledge, though it has force only for the believer and for no one else.

What is presented in this Theology is to be criticized not so much for what it says as for what it omits to say. One is led to wonder how the Gospel could be commended to any one who did not already belong to the company of believers. The building up of the System independently of the historical Revelation in Christ gives it a subjectivity which makes one question whether, after all, a man's faith puts him in touch with God or only with his higher self. The system stresses the fact that spiritual truths must be spiritually discerned; it disregards the historic revelation in Christ and so is guilty of that complete subjectivism which is characteristic of the School which it represents.

JOHN ABERLY

Visions of the Spiritual World. By Sadhu Sunder Singh. New York: The Macmillan Company. 69 pages. \$1.00.

Sadhu Sunder Singh wrote down an account of some of his visions at the urgent request of some of his friends in whose judgment, he tells us, he had confidence. The Bishop of Lahore writes the introduction to the book. He says very discriminately: "Messages that come as the result of such experiences must be revered, but they must also be tested by reference to the revelation of God in Jesus Christ. I have tried my best to apply this test to these messages, and I find them in accord with that supreme revelation of God's character which we have in our Lord's life and teaching. I therefore gratefully accept them as one more proof that God is still speaking to His people." In this judgment those who know India and those who know Sadhu Sunder Singh will agree. And yet one is inclined to ask whether the publication of these visions ought to have been urged on the saintly Sadhu. Their publication gives the impression that he attaches an importance to the visions which he does not. He has implicit faith in the Christ of the New Testament and this is reflected in the visions themselves. They are not sought for; they come to him in his mystical union with his Lord.

But if one questions the wisdom of their publication because they may lead readers to stress visions as the Sadhu does not, it is to be welcomed because it makes a distinct contribution to the literature of mysticism. We of the West have lost the art of that quiet waiting upon God that is the chief characteristic of the Mystics. While Otto's "Idea of the Holy" claims to give a rational basis for Religion, it does so by bringing to our attention elements that will not be rationalized—among others, the power of divination, as he terms it, whereby some see things that others can not see. And so the deepest philosophic thought is more inclined to

find a place for the Mystic than popular sentiment in the West would seem inclined to accord to him.

JOHN ABERLY

The Spiritual Element in History. By Robert W. McLaughlin. New York: The Abingdon Press, 1926. 312 pages. \$2.50.

The author holds that our historians are at least a generation behind the times. This may be due to the fact that their work carries them into the past. At any rate "the supposedly advanced thinkers such as Wells, Robinson, and Bury, would do well to soak their minds in the writings of Bosworth, Hocking, Jones, and Troeltsch. The fact is, our best theology and philosophy to-day are a generation ahead of the best history being written."

The writers of history have been slow to ask about the final meaning of history. The scientists have not scorned the synthetic approach and such has been the change from Huxley to J. Arthur Thomson that to-day the students of natural science find a spiritual purpose running through all nature, organic and inorganic. The philosophers have made similar progress during the past generation and the greater depth and warmth in the Gifford Lectures of Sir Henry Jones in 1920 as contrasted with those of A. B. Bruce in 1897 mark a forward movement of philosophy towards a more spiritual interpretation of the meaning of humanity. The volume by Dr. McLaughlin seeks to point the way for a similar step forward in the development of history.

The discussion is much more thorough and fundamental than Mathew's *Spiritual Interpretation of History*. McLaughlin deals first with the philosophy of history or its ultimate meaning, then with the psychology of history or its central truth as a process, and finally with the science of history or the facts in the actual events. In spite of all the difficulties in the way he concludes that we are justified in assuming that there is a Vast Mind Energy which is the creative activity ever expressing itself through the physical, mental, and spiritual forms of energy that take shape in historical events. This is not a demonstrated truth but a postulate whose denial would be utterly unreasonable. "It is conceivable that as man gains knowledge in the future this glorious thought of all history embraced in the loving wisdom of God will be established as are certain other truths." For the present we accept "the assumption of God in history as an act of faith—faith in Christ" because of the "absolute perfection of his character and the absolute perfection of his teaching."

The book is not exhaustive but exceedingly stimulating and suggestive. It abounds in illustrations from the chronicles of the past. Incidentally it is valuable for its broad-gauge interpretation of historical literature, particularly of contemporary authors. The author is at special pains to make his meaning clear and in

this he certainly succeeds. Sometimes his effort at clarity makes him prolix and one could wish for more compactness of statement. But the book is a distinct contribution in its line and it is written with such fervor of spirit that it will prove inspiring to teacher and preacher and to every thoughtful person who desires to find a clue to the meaning of history.

ABDEL ROSS WENTZ

The Heretic's Defense. By Henry Preserved Smith. New York: Charles Scribner's Sons, 1926. 130 pages. \$1.50.

Shortly before his death and at the request of his friends and colleagues, Dr. Smith prepared this autobiographical sketch. He was one of the pioneers in introducing into America the views of so-called "higher criticism" concerning the origin and significance of the Bible. This sketch shows how he came to hold and teach those views. It centers about the heresy trial that drove him from his professorship in Lane Seminary and the ministry of the Presbyterian Church. That was in 1893 and coincided with the celebrated trial of Dr. Briggs. After his suspension Dr. Smith gave much time to the writing of books. From 1898 to 1907 he taught Biblical literature at Amherst; from 1907 to 1913 he taught the general history of religion at Meadville; and from 1913 to 1925 he was librarian at Union Seminary in New York.

ABDEL ROSS WENTZ

SOCIOLOGY

Social Problems of the Family. By Ernest R. Groves. Philadelphia: Lippincott, 1927. 314 pages. \$2.50.

The family is the most important social institution. It is strange that more study is not given to it. Dr. Groves has presented a sane and helpful book on a very difficult subject. The book fulfills its title, and presents a well-balanced presentation of the social problems. It is corrective of some false notions. It is provocative to good thinking and wise judgment. Considering the purpose of the work, it is an adequate treatment.

In view of the disintegration of the modern home, and of the increase of American polygamy (divorce and remarriage), and in view of the tremendous importance of the family to society and its institutions, and to human welfare, this book is most timely. It should have a large circulation.

No one who deals with men and needs to understand them, and no one who is engaged in welfare or religious work should fail to study the family from the social viewpoint. This book will prove to be the keystone of an arch of books on the subject. The careful student cannot pass by other books on individual problems,

such as "The Woman on the Farm," "Family Welfare Work," "Family Disorganization," "Conservation of the Family," "The Rural Home" and others of similar nature. But Dr. Groves' book will prove both a fine starting point and centralizing and organizing medium.

The unfortunate feature about this whole situation is that good books do not cure the problem. There is need of more sober thought, properly informed, and of the development of a spirit of scientific application of truth in faith and practice.

H. D. HOOVER

Our Rural Heritage. By James Michel Williams. New York: Knopf, 1925. 246 pages (8vo). \$4.00.

A social psychology of rural development. It is a valuable analysis and a scholarly study of the field, indispensable to the student of rural problems and sociology. The Rural Mind is not confined to the country population. On this account the work is a distinct contribution to the student of modern civilization. It is particularly helpful to an understanding of nationalism.

H. D. HOOVER

American Agricultural Villages. By Edmund de S. Brunner, Gwendolyn Hughes, and Marjorie Pattern. New York: Doran, 1927. 326 pages. \$3.50.

The latest volume of studies of the American village made by the Institute of Social and Religious Research. Someone has charged the village with thoughtlessness and lack of insight by saying: "God made the country, man made the city, but the devil made the village." This book, on the other hand, gives a sober and sane account of the services rendered by the American village to the surrounding countryside, setting forth the antagonisms as well as the co-operation existing between the small town and the farm population. The book is the result of a careful study of 140 villages scattered throughout the United States. In addition to a study of the village structure, it presents the result of a study of the village school, church, social organizations, public health, and of the village as a body politic. The appendices and tables contain very valuable data and statistics gathered with great care. This book is one of the necessary tools of the student of Rural Sociology. It was used as a text in the Seminary course in Rural Sociology during the past term. Another text which proved valuable in the same course is Dr. Taylor's Rural Sociology, published by Harper in 1926.

H. D. HOOVER

The American Race Problem. By E. B. Reuter. New York: Crowell, 1927. 448 pages. \$2.75.

A valuable treatment of a timely subject, which should have a wide circulation. Much that is said and done concerning the race question grows out of a lack of understanding or ignorance. Dr. Reuter's book has been correctly called "the most authoritative exposition which has been published." One of the services rendered by the book is to show the weakness and impotence of romantic and superficial solutions heretofore offered, and at the same time to indicate the direction of adequate solutions of this vexing social problem, if such solutions are ever to be found. The volume is a complete exposition of the subject. The value of the book is greatly enhanced by a splendid bibliography. Dr. Reuter has given us a fair and able treatise on this intricate problem.

H. D. HOOVER

RELIGIOUS EDUCATION

The Meaning of a Liberal Education. By Everett Dean Martin. New York: W. W. Norton and Co., 1926. 319 pages. \$3.00.

Lectures delivered at The People's Institute at Cooper Union, New York. The author proceeds on the theory that "education is a spiritual revaluation of human life." The term liberal is used in its original sense "meaning by a liberal education the kind of education which sets the mind free from the servitude of the crowd and from vulgar self-interests." The book is not written from the standpoint and viewpoint of the professional educator, "but from the standpoint of one who is concerned that his own education shall not stop in middle life." It is an exceedingly interesting volume, most successful in provoking thought. No educator can afford to pass it by.

H. D. HOOVER

A Summer Program for the Church School. By Miles H. Krumbine. Chicago: University of Chicago Press, 1926. 188 pages. \$1.50.

This compact little volume is a rich mine of suggestion for those interested in the Summer Church School. It is written by a man whose six years of *doing* eminently fit him for *telling* the *what* and *how* to others.

Little is said about theory, but as one reads, his mind visualizes and applies the method used to local situations.

The chapter headings are suggestive of the practical treatment given the work of a school. In brief but thorough manner the author discusses the work of Executives, Directors, Bible Study,

Mission Study, Dramatization, Worship, Training in Prayer and Service.

The book is practical, purposeful, forceful. Its principles will apply to the Week-Day Church School as readily as to the Summer School. It has a contribution to make in every center where Week-Day Church Schools are contemplated, and may not be without suggestion to schools already organized.

M. H. FISCHER

Catechetics. By M. Reu. Chicago: Wartburg, 1927. 658 pages. \$3.75.

Those who were acquainted with the first edition of this exhaustive treatment of the subject will learn with interest that the new edition is a revision in which whole pages have been rewritten. The whole book has been edited more carefully. Additions have been made to the bibliography. Otherwise the contents of the book are the same as in the first edition.

Dr. Reu gives the historical development of religious instruction, devoting about 200 pages to this topic. Slightly less than 100 pages are devoted to child psychology. Then, after setting forth the aim of religious instruction, the remainder of the volume is given to a consideration of the material and method of religious instruction.

It is to be regretted that the book retains some nomenclature that is not customarily used in pedagogical instruction, as for example, "Didactic science in general distinguishes between the acromatic, or lecture form, and the erotematic, or interrogatory form." It is also noticeable that in speaking of Biblical pictures only European sources of supply are given. Notwithstanding this, the volume is a veritable mine of information and suggestion. Every careful catechist will find this valuable book an indispensable tool.

H. D. HOOVER

DEVOTIONAL AND SERMONIC

Acts of Devotion. New York: The Macmillan Company, 1927. 117 pages.

A valuable, though inexpensive, addition to devotional literature. It consists of prayers and petitions in the form of versicles and responses, compiled for use in congregations. The variety and number of topics included in these prayers tend to take prayer out of ruts and narrow limitations or meaningless generalities.

H. D. HOOVER

1927] BOOK REVIEWS—CHRISTIANITY, LIFE OF JESUS 263

In Time of Sorrow. By Charles Lewis Slattery. New York: The Macmillan Company, 1927. 161 pages. \$1.50.

One of three volumes of sermons to be used in times of consolation that came to our desk in a single week. This fact is in direct contrast to a growing practice of omitting the sermon from the funeral service. However, this book is written to be read by those in sorrow, and not merely a series of sermons to the bereaved. It was written in England in the atmosphere of "children" who bravely suffered and rose through their sorrows "to a new and finer life." The book gives promise of accomplishing its aim to enable those in sorrow to pass through their experience purified and glorified to a glorious victory.

H. D. HOOVER

The Gospel of Opportunity. By Charles E. Schofield. New York: The Abingdon Press, 1927. 189 pages. \$1.25.

Twelve sermonic lectures in which the author makes an earnest appeal for upright living. He does not always adhere closely to his chosen theme, but he does say good things.

H. D. HOOVER

The Interpreter's House. By Charles Nelson Pace. New York: The Abingdon Press, 1927. 178 pages. \$1.00.

Ten very interesting and suggestive discourses. Illustrations are interesting and well chosen. The presentations herein give the impression that Dr. Pace knows human nature and that he knows how to make a strong appeal.

H. D. HOOVER

JUDAISM, CHRISTIANITY, AND THE LIFE OF JESUS

Judaism in the First Centuries of the Christian Era: The Age of the Tannaim. By George Foot Moore. Cambridge: Harvard University Press, 1927. 2 Vols., 552, 486 pages.

The Story of Jesus. By Benjamin W. Bacon. New York: The Century Company, 1927. 326 pages.

Law against Gospel is a perennial source of inspiration for Christian sermons. The truthfulness, and hence the ultimate effectiveness of these sermons depends upon two conditions, first that the preacher himself have a thorough and an appreciative understanding of what orthodox Judaism in the first Christian centuries really was, and second that he explain and interpret this Judaism in terms that his people can understand. Increasing interest in the study of comparative religions is making easy-going

generalizations more and more hazardous, and a sharp sense of discrimination between real and alleged points of difference between Judaism and Christianity is absolutely necessary for the Christian preacher.

Meeting these conditions, however, has been difficult, partly because much of the rabbinical material has either not been translated into English at all, or, if it has been translated, is sometimes inaccurate; and partly because it is difficult for even a good translation to convey an adequate conception of the soul of this vast body of religious literature.

Busy pastors will therefore be eager to avail themselves of the thorough treatment of Judaism by Professor Moore. These volumes are written in a simple and non-technical style, and are, therefore, useful alike to those who wish to make their first acquaintance with the subject as to those who wish to extend their knowledge of it. They represent the results of thirty years of study, and while the author does not aim at exhaustiveness, the fact that the work was planned ten years since will indicate its maturity and completeness.

Much space has been given to quotations from the sources, or to paraphrases of them. The aim has been to keep the translations as close to the original as possible, and, in the case of Scripture passages which are used by these sources in a peculiar sense, to convey adequately the peculiar turn given to them.

The index of subjects and names, which occupies fifty-six closely printed pages with double columns, facilitates reference work, while the index of Scripture passages cited from both the Old and the New Testaments makes it possible to use the work as a commentary.

Enough of the history has been given in the introduction to make clear the treatment of the Jewish religion, and the chapter on the sources, together with the excellent documentation throughout the work, enables the reader to extend his knowledge of Judaism by systematic study.

The work is divided into seven parts. First is a consideration of Judaism as a revealed religion. This is followed by a section dealing with the idea of God. Part Three treats of man, sin, and atonement. Volume II, which comprises parts Four to Seven, describes the observances of Judaism—circumcision, Sabbath, festivals and fasts; then it sets forth Jewish morals and piety and concludes with an account of Jewish ideas of the hereafter.

Mention of a few of the subjects treated will serve to indicate the value of the work for the Christian preacher. For one thing he will find help in his efforts to correct the generalization which makes Pharisee synonymous with hypocrite. Again, as a student of the problem of inspiration he will find help in arriving at firsthand knowledge of how the orthodox Jews regarded and inter-

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preted their own Scriptures. That they did not always agree is shown by the picturesque story about Ezekiel: "The learned considered putting away the Book of Ezekiel because it contained things in conflict with the Pentateuch, and they would have done so but for the labors of Hananiah ben Hezekiah, who, supplied with three hundred jars of oil, sat in his study on the roof of the house until by a profounder exegesis he harmonized them."

In the chapter on the Idea of God there is a discussion of the Jewish conception of miracle. Although God is supra-mundane "he is not extra-mundane, aloof and inaccessible in his remote exaltation." There is no limit to his power but his own will. In general he exercises his power in nature directly. "Forces" and "laws" of nature "have no place in the native religious thought of the Jews.... God was as free to act in an extraordinary way, if he saw occasion for it, as in his ordinary way.... The contrast we make between natural and supernatural events did not exist." Since, therefore, there was no idea of laws of nature in the modern sense, miracle cannot be described as something at variance with, or transcending or suspending them. More than mere wonder is required to make a miracle: it is the religious interpretation of such an occurrence that is essential. The application of all this to the question of miracle is obvious: this higher truth is the heart of the matter; it is *the fact* with which both historian and preacher are primarily concerned; *its validity does not depend upon the occurrence or non-occurrence of the miracle with which it happens to be associated.*

Particularly helpful are the chapters dealing with repentance, the motives of forgiveness, and expiatory suffering. But perhaps no two paragraphs in the entire work are better suited to set the reader on the path of investigation of the Judaism of the first Christian centuries than the following. They are taken from the discussion of the motives of moral conduct:

"It should be remarked, further, that 'a lot in the World to Come,' which is the nearest approximation in rabbinical Judaism to the Pauline and Christian idea of salvation, or eternal life, is ultimately assured to every Israelite on the ground of the original election of the people by the free grace of God, prompted not by its merits, collective or individual, but solely by God's love, a love that began with the Fathers. For this national election Paul and the Church substituted an individual election to eternal life, without regard to race or station.

"These facts are ignored when Judaism is set in antithesis to Christianity, a 'Lohnordnung' over against a 'Gnadenordnung.' 'A lot in the World to Come' is not wages earned by works, but is bestowed by God in pure goodness upon the members of his chosen people, as 'eternal life' in Christianity is bestowed on the individuals whom he has chosen, or on the members of the Church. If the one is grace, so is the other."

What then is the difference between this highest type of Judaism and Christianity? Professor Bacon's answer could be stated in two words: *The Cross*. For he takes his stand with Paul and insists that if liberal Christianity is nothing more than the gospel of Jesus, it is in no wise different from reformed Judaism. A real gospel must tell something more than what man should do for God; it must bring some new solution for the problem of evil; it must tell what God has done and is doing for men; in short it must show a way of redemption for individual sinners and for a ruined world.

That is Paulinism—and Christianity. On the living spirit of Jesus as God's agency for the restoration of a ruined world Christianity is built. It is a religion of the Spirit. So it began, and so it must remain. Perpetually and to all generations this God-given Spirit was and is a "morally redemptive power identical with the mind of Christ, an indwelling disposition to faith, hope, and love, but supremely love."

Here is where Dr. Bacon comes out. It is his conviction which still remains after a criticism of the Gospels as sources for the life of Jesus that might seem to many to be undermining the very foundations. It remains his conviction because he takes his stand with Paul. That solves his own religious problem—and every investigator in the field of religion must first solve, if only in a tentative way, his own religious problem: otherwise the requisite scientific objectivity will be forever impossible for him.

In these days criticism of the sources bulks large in any adequate life of Jesus. Dr. Bacon's method is to study the anonymous gospel records and compare them with Paul in the same fashion that the narrative books of the Old Testament have been studied in the light of the prophetic writings.

He rejects as a tactical error the attempt to recommend the Gospel to an Age of Doubt by declaring in favor of the religion of Jesus as over against the religion *about* Jesus. Such a proposal would involve the unanimous acceptance by the Christian world of the infallible historico-critical reconstructions of modern scribes "well instructed in the Kingdom of God." But thanks to the wisdom of Jesus in leaving no written law to his disciples such a nelegalism is impossible.

Even more amazing, however, is the "blunder of those who are seeking to renew at this late day the conflict of science with religion in the belief that the authority of a miraculous Bible will silence the troublesome questionings of the new age." The attempt to set reason itself at defiance, the only faculty we have to judge anything, is "the most hopeless method yet devised for winning back an age whose leading characteristic is its open rebellion against authority."

This dilemma Professor Bacon will not allow. For him Chris-

1927] BOOK REVIEWS—CHRISTIANITY, LIFE OF JESUS 267

tianity is built on the divinely determined effect of Jesus' work, on the living spirit of Jesus as God's agency for the restoration of a ruined world. The attempt of certain "liberals" to found religion on an authoritative compend of teachings of Jesus as determined by competent critical opinion is not in any true sense liberal. It substitutes authority for the witness of the Spirit, whereas, in reality, Christianity is self-verifying through religious experience. To be sure, one must seek to know as much as possible about what Jesus really did and said; and it is precisely this which forms the subject of chapters Six and Seven of *The Story of Jesus*: this constitutes the end to which the criticism of the gospel records is but the means. Nevertheless one's religion need not stand or fall with the fluctuating results of this criticism, seeing that it cannot deprive him of the witness of the Spirit.

By no means the least valuable suggestion growing out of Dr. Bacon's method, therefore, is the summons to work out the implication of this very principle which, it may be mentioned in passing, should be cherished as the heritage of every Lutheran interpreter of Scripture, namely, the principle of the reciprocal interaction between one's own religious experience as an individual and the spiritual experiences of others as recorded by the writers of Scripture. If this reconstruction of the story of Jesus succeeds in some measure in relieving the all too prevalent fear that critical study of the Gospels is a negative process, it will have accomplished much. One has but to follow through the author's rigorous handling of the sources and then to read his chapters on "What Jesus Really Did," "What Jesus Really Said," and on "The Beginnings of the Church," to realize that those vital elements of Christianity which are verifiable only in the crucible of religious experience do not suffer in the critical process, but that on the contrary, they become more real and rich.

Not all, of course, will agree with him: there will be those who approach "the word of the cross" by way of the word of the Sermon on the Mount; and there will be those who enter in by the door of serving love. That is to say, they will reverse the order and authenticate the gospel *about* Jesus by the moral authority of his teaching and the vindication in practice of his way of life.

But in so doing they too will be applying the test of experience, and will be bearing testimony to the inevitable synthesis and interaction between the conception of Christianity as a religion of the Spirit and the conception of it as a religion based on Scripture. In the end that synthesis will result in an interpretation of the New Testament based more and more, in practice as well as in theory, on the view of its writings as products, and, in turn, as producers of a religion motivated by the Spirit.

"Biblical criticism," says Professor Bacon, "is like spectroscopic analysis of a ray of light. The book is not harmed by the revelation of its past. Its component elements appear now in their his-

torical relation. Thus distributed, they take on a new and unsuspected beauty, like the glorious colors of the spectrum. But beyond this beauty of historical relation, there is a message for those who have skill and patience to interpret it, like the message of the absorption bands. What many look upon as mere defects, variations, incongruities, irregularities of the record, have also a revelation of their own. They tell us something of the story of the ray, the transmission of the words and deeds of Jesus across the dark abyss of the centuries past."

And better still, we may add, they teach us that we must project the ideal of the living Jesus far into the centuries to come and summon timid Christians from feeble ambition content to reproduce a golden past—golden often only in imagination—to that energetic creative activity which ceaselessly insists: *the best is yet to be*. The primitive Christians met and solved the problems of their daily living in the spirit of Jesus their Risen Lord; we of to-day must do likewise.

R. T. STAMM

THE LUTHERAN CHURCH IN TEXAS

History of the Evangelical Lutheran Texas Synod of the United Lutheran Church in America. By Frank F. Eberhardt. Philadelphia: U. L. C. Publication House, 1926. 58 pages.

Geschichte der Ersten Evangelisch-Lutherischen Synode von Texas. By Hans Krause, D.D. Selbst-Verlag der Synode, 1926. 172 pages.

The imperial stretches of the State of Texas contain less than five millions of population. But with the vast economic developments that are about to take place in the Southern States this great territory will become a home mission field of very great importance. The present Lutheran population of Texas is estimated at a quarter of a million, but only about 40,000 have been gathered into Lutheran churches. Of this number about one-half belong to the Iowa Synod, about one-fourth to the Texas District of the Missouri Synod, and the rest are about evenly divided among the Joint Synod of Ohio, the Augustana Synod, the United Lutheran Church, and the Norwegian Lutheran Church.

The Texas Synod came into the United Lutheran Church through the General Council. This history, prepared under the auspices of the Synod, sketches the pioneer days, the organization of the original Synod on November 10, 1851, its affiliation with the General Synod from 1853 to 1868, its affiliation with the General Council from 1868 to 1894, the serious breach in 1895 when the great majority joined the Iowa Synod largely through the influence of Rev. Dr. George Fritschel, the reorganization of the remnant under the name of "The Old German Texas Synod," its af-

filiation with the General Council in 1915, and its union with the United Lutheran Church in 1918. It embraces to-day eighteen pastors with thirty congregations and about 3,000 members.

Like Eberhardt's history, Dr. Krause's volume commemorates the seventy-fifth anniversary of the organization of the original Texas Synod. It covers much the same ground as the other booklet, but with greater detail and from the point of view of the Iowa Synod, to which this district Synod belongs since 1895. This body calls itself the "First" Lutheran Synod of Texas and thus distinguishes itself from the "Old" Lutheran Synod of Texas which belongs to the United Lutheran Church. It embraces about one-half of the Lutheran Church members in Texas, numbering 84 pastors and 123 congregations. Its language is largely German. It is strongly in favor of the projected union of the Iowa Synod and the Joint Synod of Ohio. It is unfortunate that Dr. Krause (p. 12) attributes the breach with the General Synod in 1868 to "the so-called Definite Synodical Platform of that Synod," when as a matter of fact the Definite Synodical Platform had been promptly and definitely repudiated by the Synods of the General Synod ten years before 1868.

ABDEL ROSS WENTZ

BOOKS RECEIVED.

Feuerbringer, L. *The Book of Job*. Done into English by E. H. Paar. St. Louis, Mo.: Concordia Publishing House, 1927. 77 pages.—Hoh, Paul J. *Little Children Come Unto Me*. Philadelphia: The United Lutheran Publication House, 1927.—Keyser, L. S. *A System of Natural Theism*. Burlington, Iowa: The Lutheran Literary Board. Second Edition. 151 pages \$1.35.—Krumwiede, Walter. *Names of Jesus: A Practical and Devotional Study of Some of the Names of Jesus*. Philadelphia: The United Lutheran Publication House, 1927. 132 pages. \$1.00.—McConnell, Francis John. *The Christlike God: A Survey of the Divine Attributes from the Christian Point of View*. New York: The Abingdon Press. 275 pages. \$1.75.—Mees, Otto. *Weep Not: Four Hundred and Sixty-seven Texts and Outlines for Funeral Sermons and Addresses*. Columbus, Ohio: The Lutheran Book Concern. \$2.00.—Ross, G. A. Johnston. *Christian Worship and Its Future. The Merrick Lectures for 1926*. New York: The Abingdon Press, 1927. 110 pages. \$1.00.—Schmidt, D.C.C. *Leichenreden: Eine Sammlung*. St. Louis, Mo.: Concordia Publishing House, 1925. \$2.00.—Soper, Edmund Davison. *What May I Believe?* New York: The Abingdon Press, 1927. \$1.50 Myers, John L. *The Political Ideas of the Greeks*, with special Reference to early notions about Law, Authority, and Natural Order in Relation to Human Ordinance. New York: The Abingdon Press, 1927. 435 pages. \$2.50.

THE KOCHERTHAL RECORDS.¹JESUS THE FOUNDER AND PRESERVER OF HIS CHURCH
(JESU, ECCLESIA SUAE AUCTORE ET CONSERVATORE)B. A LIST OF FIRST COMMUNICANTS, pages 81-86.
(CATALOGUS NEO-COMMUNICANTIUM)

By whose admission to communion with us the membership of our church has been increased. May you, dear reader, unite with me in the sincere prayer that all these will be and remain true and living members of the Church.

From among our own young people the following partook of holy communion with us for the first time:²

The following persons united with our church from other denominations:²

March 27, 1709, when holy communion was administered at New York:

Anna Maria *Weigand*.

At the communion service in the colony on the Quasaic Kill, Apr. 1710:

Maria *Fischer*.

At the communion service conducted by Daniel Falckner, in my absence, about the middle of June 1710:

Johannes *Engel*, formerly a member of the Episcopal Church

At the second communion service conducted by Daniel Falckner in the month of June 1710.

Johannes Peter *Eimer*, Martin *Rauscher*, Johann Reitz *Backus*, Elisabetha Magdalena *Steis*, Anna Catharina *Hostmann*.

All of these were formerly members of the Episcopal Church.

At the communion service, conducted by myself in New York, July 19, 1710:

Johannes *Winter*, Johann Heinrich *Nuess*, Johann Conrad *Friedrich*, Johann Bernhard *Zipperlin*, Anna Margretha *Doerner*, Anna Magdalena *Rusch*, Anna Maria *Fuck*, Anna Gertruda *Vollbart*, Anna Elisabetha *Heypert*, Anna Magdalena *Sexer*, Maria Elisa-

¹ Continued. See pages 90-117 of this volume. (Jan-Mar., 1927).

² For each date the names in the first column will appear in the first paragraph, and those in the second column will be given in the second paragraph.

betha *Walbuer*, Maria Margretha *Laux*, Maria Barbara *Eckhard*, Maria Catharina *Corhof*, Maria Barbara *Schmid*.

Anthon *Kraemer*, Johann *Mohr*, Johann *Connrath*; wife of Jacob *Sternberger*, wife of Johann *Henrich Poeler*, wife of Johann *Berg*, wife of Daniel *Goettel*, Anna Elisabetha *Roschman*, wife of Johann Georg *Maurer*, Anna Margreth *Reckfel*. All of these were formerly members of the Episcopal Church.

At the communion service which I conducted at New York, Sept. 26, 1710:

Johann Michael *Rued*, Johann Peter *Rued*, Sebastian *Treber*, Johanna Elisabetha *Planck*.

At the communion administered by me in the new colony of Germans, April 30, 1711:

Johann Philipp *Braun*, Johann Georg *Zeh*, Johann Adam *Oemich*, Andreas *Barthel*, Johann Philipp *Thais*, Barthas *Lutt*, Susanna *Gedraut Michel*, Maria Jacobina *Hupfer*, Barbara *Schumacher*, Maria Catharina *Stueber*.

The following from Episcopalian parentage:

Johann Georg *Winter*, Maria Catharina *Winter*, Margretha *Brucker*.

Sibylla *Warno*, Maria Catharina *Ober*, formerly members of the Episcopal Church.

June 24th, 1711:

Johann Niclaus *Wolleben*.

Anna Margretha *Eschenreiter*, formerly Episcopalian.

At the communion service held March 23, 1712, in Queensberg:

Philip Balthasar *Barthel*, Bartel *Müller*, Johann Georg *Eckhart*, Andreas *Pfeister*, Johann *Heinrich Schäster*, Dietrich *Demuth*, Johann Georg *Rau*, Johann Jacob *Zerb*, Peter *Landmann*, Johann Georg *Löscher*, Maria Barbara *Propert*, Catharina *Feg*, Maria *GedrautHagendorn*, Anna Catharina *Haupt*, Margaretha Elisabeth *Schäster*, Anna Catharina *Wust*, Catharina Elisabeth *Bardorst* (orf), Maria Elisabeth *Männich*, Anna Christina *Rausch*, Elisabeth *Lösch*, Anna Margaretha *Schäster*, Anna Albertina *Taus*, Anna Christina *Göckel*, Anna Catharina *Has*, Sophia Elisabeth Margaretha *Mertz*.

June 16, 1712, in Newtown:

Johann Daniel *Worms*, Johann Peter *Töbich*, Johann Balthasar *Küster*, Johann Lampert *Sternberger*, Maria Elisabeth *Weerich*, Mararetha *Lein*, Anna Maria *Demuth*, Catharina *Streit*, Anna Maria *Streit*.

Ursula *Streit*, Maria Magadalena *Werner*, formerly of the Episcopal Religion.

Easter, 1713, at New Town:

Johann Georg *Schmid*, Johann Georg *Wennerich*, Johann Martin *Burckhard*, Andreas *Guntermann*, Johann Michael *Schauer*, Anna Barbara *Listenus*, Christina *Arnold*.

October 25, 1713, at Queensberg:

The wife of Martin *Zerb*, formerly of the Episcopal Church.

February 7, 1714, at Schoharie:

Johann Ludwig *Castelmann*.

Easter, 1714, at New Town:

Johann Georg *Kreystler*, Johann Fridrich *Demuth*, Anna Barbara *Richter*, Anna Margaretha *Backus*, Maria Gerdraut *Heckmann*. At Queensberg: Johann Georg *Baunert*, Johann Peter *Laux*, Jurg Adam *Zufeld*, Andreas *Widerwachs*, David *Schurtz*, Conrad *Löscher*, Johann Christian *Berg*, Susanna Margretha *Forster*, Elisabeth *Hassmann*.

April 3, 1715, at Rheinbeck:

Valtin *Schäster*.

Easter, 1715, at Queensberg:

Johann Niclaus *Steiger*, Johann Henrich *Michel*, Johann Adam *Schmid*, Johann Mattheus *Lauer*, Johanna Maria *Beck*, Anna Elisabeth *Stüber*, Anna Elisabeth *Schmid*, Maria Catharina *Schmid*.

January 22, 1716, in Schoharie:

Philipp *Moor*.

Jan. 24, 1716:

The daughter of Gerhard *Schäster*.

Ulrich *Bruckhard*, formerly of the Episcopal Church.

February 16, 1716, at New Town:

Anna Sibylla *Schäster*.

October 14, 1716, at Rheinbeck:

Anna Catharina *Ebert*, Anna Maria *Dippel*.

The father of the following is Reformed:

Anna Margaretha *Kaputzgin*, Anna Dorothea *Kaputzgin*.

St. Stephan's Day, 1716, at Kingsberg:

Anna Gerdraut *Wust*, and Kunigunda *Winter*, whose father and mother are Episcopal.

April 14, 1717, at Kingsberg:

Fridrich *Rau*, Elisabetha *Mertz*, Maria Catharina *Roschmann*.

April 29, 1717, at Rheinbeck:

Amalia, wife of Georg *Saltzman*, whose parents were Dutch Reformed.

Easter 1717, at New Town:

Nicolaus *Schmidt*, Johannes *Greysler*, Catharina Susanna *Küster*, Christina Clara *Müller*.

Finis.

C. MARRIAGES, pages 137-154.

IN THE NAME OF JESUS
THE HEAVENLY BRIDEGROOM OF OUR SOULS.

(JESU CAELESTI NOSTRARUM ANIMARUM SPONSO).

A RECORD OF THE MARRIAGES PERFORMED
DURING THE PASTORATE OF
JOSHUA KOCHERTHAL

THE FIRST PASTOR OF THIS COLONY OF GERMAN
LUTHERANS.

In the year 1709:

1. July 19th: In the colony on the Quasaic Kill: Johann *Fischer*, widower, and Maria *Hill*, daughter of the late Carolus *Hill*, of Stonetown in New England.
2. Sept. 21st: Georg *Loockstad*, born in Mechlin, Mecklenburg, and Elisabetha *Plettol*, widow of the late Jacob *Plettol*.

In the year 1710:

3. July 9th: Johann Philipp *Zerb*, of Kettenbach, commune of Minster, and Maria Catharina *Steiber*, from the commune of Hachenburg.
4. July 19th: Johann *Ganss*, of Roemershausen, commune of Blanckenstein, near Giessen, and Gertrauda *Schmid*, widow of the late Nicolaus *Schmid*, from the commune of Hachenburg.
5. July 25th: Johann Heinrich *Krantz*, widower, from the commune of Isenburg, and Anna Catharina *Schaarmann*, daughter of Heinrich *Schaarmann*, from the commune of Isenburg.
6. July 26th: Johann Michael *Waegelin*, of Bohnfeld in Creichgau, and Anna Maria *Hartmann*, widow of the late Conrad *Hartmann*.
7. July 27th: Johann Wilhelm *Simon*, widower, of Neuwied, and Anna Maria *Mueller*, widow of the late Johann Georg *Mueller*, of Mastenbach in the commune of Neuburg.

8. July 27th: Johann *Hanor*, widower, of Birschen, commune of Ostenbach, and Catharina *Mustirr*, daughter of Johann Jacob *Mustirr*, of Steinfort in Erichgau.
9. July 27th: Johann Hermann *Speichermann*, widower, from the neighborhood of Otterberg, and Anna Catharina *Mertz*, widow of the late Johann *Mertz*.
10. Aug. 1st: Peter *Schmid*, widower, of Soetzwilch, commune of Isenberg, and Elisabetha *Margretha Coblentzer*, daughter of the late Johann Peter *Coblentzer*, from the neighborhood of Bingen.
11. Aug. 15th: Zacharias *Flegler*, widower, of Wertheim in Franconia, and Anna Gertrauda *Huen*, daughter of the late Dietrich *Huen*, of Wallbruehl in the commune of Berg.
12. Aug. 22d: Johann Paul *Reitschaft*, of Dueren, district of Pfortzheim, commune of Durlach, and Anna Maria *Kraus*, widow of the late Johann Jacob *Kraus*, of Simmern in the Palatinate.
13. Aug. 24th: Johann Heinrich *Poeler*, of Altsheim on the lower Rhine, and Susanna *Clotter*, widow of the late Johann Paul *Clotter*, of Borkheim, near Weinheim in the Palatinate.
14. Aug. 29th: Johann Georg *Borner*, widower, a carpenter, of Grosstain, commune of Astach in Wuerttemberg, and Maria Barbara *Dausweber*, daughter of the school-teacher Johann Melchoir *Dausweber*.
15. Aug. 29th: Carl *Naeher*, widower, a tanner, of Brickenfeld in Westerich, and Maria Apollonia *Matthes*, daughter of the late Peter *Matthes*, of Eckersweil near Zweibruecken.
16. Aug. 31st: Johann Heinrich *Schmid*, a carpenter, of Nieder-Malmenach, on the Rhine, principality of Hessa, and Anna Catharina *Schleicher*, daughter of Johann Georg *Schleicher*, of Erbenheim, commune of Nassau.
17. Sept. 5th: Albrecht Dietrich *Marterstock*, widower, of Lamshelm, commune of Neustadt, in the Palatinate, and Elisabetha *Ruebenich*, widow of the late Matthaeus *Ruebenich*, of Sittern, near Birckenfeld, Westerich.
18. Sept. 5th: Just Henrich *Schaester*, widower, of Hochspeur, earldom of Hartenburg, and Agnes *Backus*, widow of the late Sebastian *Backus*, of Roth near Bingen.
19. Sept. 5th: Johann *Keyser*, of Unter-Oetisheim, Wuerttemberg, and Margretha *Hoerner*, daughter of the late Ludwig Ernst *Hoerner*, of Nnter-Oetisheim, Wuerttemberg.
20. Sept. 12th: Johann *Schultheis*, a tailor, of Gahgraebler near Kreuznach, and Anna Barbara *Rautenbusch*, widow of the late Johann *Rautenbusch*, of Emmerich, in the Palatinate.
21. Sept. 27th: Ludwig *Schmid*, widower, of Michelbach, near Giessen, Hessen-Darmstadt, and Elisabetha *Becker*, widow of the late Johann Michael *Becker*, of Kreuznach in the Palatinate.
22. Sept. 27th: Abraham *Lauck*, of the commune of Epstein, Darmstadt, and Anna Catharina *Becker*, daughter of Johann Henrich *Becker*, of Weerheim, commune of Dillenburg.
23. Sept. 27th: Christian *Hauss*, widower, a carpenter, of Alten-Staeden, near Wetzlar, duchy of Solm, and Anna Catharina *Becker*, widow of the late Johann *Becker*, of Duernberg, near Dietz, commune Schaumburg.
24. Sept. 27th: Peter *Pfuhl*, widower, a cabinetmaker, of Nieder-Rammstock, Darmstadt, and Anna Sophia *Bohl*, widow of the late Lastar *Bohl*, of Maller near Coblenz.

25. Oct. 10th: Johann *Minckler*, widower, of Parthenheim, commune Alzey, in the Palatinate, and Anna Elisabetha *Esswein*, widow of the late Thomas *Esswein*, of Haert, commune Germersheim.
 26. Oct. 16th: Engelbertus *Wollbach*, widower, of the commune Neustadt, Marck-Brandenburg, and Anna Barbara *Dippel*, daughter of the late Philipp *Dippel*, of Flammborn, commune Alzey, Palatinate.
 27. Oct. 25th: Johann Adam *Soellner*, widower, a miller, of Eppingen, Palatinate, and Anna Maria *Baumann*, widow of the late Henrich *Baumann*, of Upstatt, near Brustel, commune Speyer.
 28. Nov. 1st: Mattheus *Brinck*, widower, a blacksmith, of Andel, earldom of Veldenz, and Anna *Wormser*, widow of the late Sebastian *Wormser*, of Bubach, commune Lichtenberg, county of Zweibruecken.
 29. Nov. 20th: Johann *Crump*, a gardener, of Bristol, England, and Maria Agnes *Laur*, daughter of the late Arnold *Laur*, of Gebler, near Kreuznach in the Palatinate.
 30. Dec. 10th: Henrich *Scharrmann*, widower, of Fischborn, near Hanau, earldom Isenburg, and Anna Catharina *Helmer*, widow of the late Antonius *Helmer*, from the vicinity of Giessen, Darmstadt.
 31. Nov. 29th: John Dietrich *Wannenmacher*, of Leheim, Darmstadt, and Anna Kunigunda Kornmann, of Leheim, Darmstadt.
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In the year 1711:

32. Jan. 9th: Joseph *Reichart*, widower, of Kirchberg, commune Marbach, duchy of Wuerttemberg, and Anna Maria *Treber*, widow of the late Johann Nicolaus *Treber*, a wheelwright, formerly of Woellstein, commune Kreuznach.
33. Jan. 23d: Antoni *Kraemer*, widower, of Altzheim on the lower Rhine, and Gertrauda *Elsaesser*, widow of the late Paul *Elsaesser*, of Fischborn, earldom Isenburg.
34. Febr. 13th: Johann Melchoir *Dausweber*, widower, a school-teacher, of Burschel, commune Marbach, Wuerttemberg, and Magdalena *Schauer*, widow of the late Michael *Schauer*, of Mastenbach in the Erichgau.
35. Febr. 20th: Johann Henrich *Spohn*, step-son of the furrier Philipp *Mueller*, and Maria Catharina *Wolleben*, daughter of the late Wallrath *Wolleben*, formerly a citizen of Bacharach on the Rhine.
36. Febr. 27th: Johann Bernhard *Zipperlin*, widower, blacksmith, of Unter-Oetiswein, Wuerttemberg, and Anna Maria *Reichard*, daughter of the late Hans *Reichard*, of Kirchberg, commune Marbach, duchy of Wuerttemberg.
37. Febr. 27th: Martin *Stein*, of Langensalza, in Thuringia, and Anna Maria *Blast*, widow of the late Adam *Blast*, of Altzabern in the Palatinate.
38. March 6th: Adam *Baumann*, widower, a butcher, of Bacharach on the Rhine, and Anna Margretha *Kugel*, widow of the late Johann *Kugel*, Unter-Oetisheim, commune Maulbronn, duchy of Wuerttemberg.

39. May 11th: Herman *Schuenemann*, of Hamburg, a captain of the North German people, and Elisabetha *Mueller*, daughter of the late Georg *Mueller*, of Hamburg.
40. March 12th: Zacharias *Flegler*, of Wertheim in Franconia, and Anna Elisabetha *Schultz*, widow of the late Georg *Schultz*, of Darmstadt.
41. June 26th: Georg Ludwig *Leich*, widower, of Bernsfeld, Darmstadt, and Maria Martha *Emmerich*, widow of the late Johann Peter *Emmerich*, of Neustadt on the Hard.
42. June 26th: Thomas *Ehmann*, widower, of Schornbach, Wuertemberg, and Elisabetha *Lauck*, widow of the late Jacob *Lauck*, of Nurstatt, Darmstadt.
43. July 10th: Johannes *Franck*, widower of Altsheim on the lower Rhine, and Magdalena *Streit*, widow of the late Ludwig *Streit*, of Westhofen, commune Alzey, in the Palatinate.
44. July 24th: Johann *Eberhard*, widower, of St. Johann, near Kreuznach, margraviate Baden, and Sibylla *Giesser*, daughter of the late Johann *Giesser*, of Ober-Moschel-Landsberg, commune Zweibruecken.
45. Aug. 29th: Johann *Hess*, a blacksmith, of Bleichenbach, in the earldom of Hanau, and Anna Catharina *Curring*, daughter of Ludolst *Curring*, of Hellstein earldom Isenburg.
46. Sept. 5th: Christoph *Bellross*, of Schwerin, duchy of Mecklenburg, and Maria Ottilia *Ball*, daughter of the late Johann *Ball*, of Magenheim, commune Alzey, in the Palatinate.
47. Sept. 10th: Henrich *Heidorn*, widower, of Gelhausen, near Hanau, and Elisabetha *Humbel*, widow of the late Jerg *Humbel*, formerly a citizen of Mossbach in the Palatinate.
48. Sept. 11th: Gabriel *Hostmann*, widower, of Woellstein near Kreuznach, and Anna Catharina *Batz*, widow of the late Fridrich *Batz*, of Auerbach in HESSIA-Darmstadt.
49. Sept. 12th: Johann Peter *Glopp*, a tailor, of Horn, commune Simmern, in the Palatinate, and Anna Magdalena *Lutz*, widow of the late Johann Christoph *Lutz*, of Klingen-Minster in the Palatinate.
50. Dec. 4th: Johann *Beer*, widower, of Dicksem, commune Oppenheim, Palatinate, and Magdalena *Haug*, widow of the late Lucas *Haug*, formerly a citizen of Lichtenberg, commune Zweibruecken.
51. Dec. 18th: Johann Michael *Emerich*, of Delckenheim, commune Epstein, Darmstadt, and Elisabetha *Krantz*, widow of the late Conrad *Krantz*, of the commune Zigenheim in HESSIA.
52. Dec. 31st: Christian *Haber*, of Salzberg, commune Homburg, Hessen-Cassel, and Anna Gertraud *Werner*, daughter of Michael Werner, of Rheinfels on the Rhine.

In the year 1712:

53. Jan. 3d: Johann Adam *Soeller*, widower, of Eppingen, commune Brockheim, Palatinate, and Elisabetha *Burckhard*, widow of the late Johann *Burckhard*, formerly a citizen of Ober-Mopstatt in the Wetterau, earldom Isenburg.

54. Jan. 3d: Philipp *Petri*, widower, sexton, of Sinn, commune Nassau-Dillenburg, and Anna Elisabetha *Mueller*, daughter of the late Johann *Mueller*, of Mattern-Muehl, commune Nassau-Dillenburg.
55. Dec. 2d: Johann Adam *Starring*, son of Johann Niclaus *Starring*, of Wensheim, commune Alzey, in the Palatinate, and Anna Maria *Lifenius*, widow of the late Bernhard *Lifenius*.
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In the year 1713:

56. Febr. 10th: Adam *Spohn*, son of the late Werner *Spohn*, sexton at Mannweiler, commune Kaiserslautern, and Anna Maria *Schmid*, daughter of Henrich *Schmid*, a citizen of Newtown.
57. Febr. 24th: Joerg Martin *Dillenburg*, widower, and Anna Elisabetha *Castelmann*, daughter of Johann Dietrich *Castelmann*.
58. April 7th: Johann *Fuehrer*, widower, a citizen of Newtown, and Anna Maria *Richter*, widow of the late Andreas *Richter*, of Newtown.
59. Nov. 3d: Clemens *Lehmann*, step-son of Johann Henrich *Schmid*, a citizen of Newtown, and Anna Gertraud *Wolf*, daughter of the late Bertram *Wolf*, formerly a citizen of Gershofen, commune Doerdorst, earldom of Runckel.
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In the year 1714:

60. Jan. 31st: Peter *Christian*, of Madagascar, servant of Master John von Loon, and Anna Barbara *Asmer*, widow of the late Philipp *Asmer*, formerly a citizen of Langen on the mountain-road (Bergstrasse); the marriage ceremony was performed after the consent of his Master had been obtained and written attestation thereon given, and after previous proclamation of the banns thrice repeated.
61. March 31st: Frantz *Finck*, son of the late Johann Adam *Finck*, of Trarbach, commune Birckenfeld, and Elisabetha Barbara *Feegen*, daughter of Johann *Feegen*, of the commune Oberstein in the Palatinate.
62. Sept. 21st: Ephraim *Roos*, son of Wilhelm *Roos* of Claverack, and Margretha *Brehjis*, daughter of Christoph *Brehjis*, of Rulphiane Kill, near Livingston Manor.
63. Sept. 28th: Duerck *Wenn*, commonly called *Richart*, residing on Catskill Bay, and Anna *Onderling*, of New York.
64. Sept. 28th: Johann Mattheus *Jung*, son of the late Jerg Hans *Jung*, of Gernheim, commune Stromberg, Palatinate, and Anna Veronica *Mancken*, daughter of Master Jacob *Mancken*, of Urbach, commune Neuwied.
65. Oct. 26th: Jerg *Demuth*, son of the late Alexander *Demuth*, formerly a citizen of Runckel on the Lahn, and Margretha *Dopf*, daughter of Peter *Dopf*, of Metter, commune Zweibruecken.

66. Oct. 28th: Georg *Schaester*, son of the late Jacob *Schaester*, formerly a citizen of Oferdingen, commune Tuebingen, duchy of Wuerttemberg, and Anna Maria *Matthes*, daughter of the late Peter *Matthes*, of Eckersweilen, commune Lichtenberg, district of Zweibruecken.
67. Nov. 2d: Johann Jacob *Cuntz*, son of Mattheus *Cuntz*, citizen of Bischmisen, earldom of Nassau-Saarbruecken, and Susanna *Michel*, daughter of Henrich *Michel*, formerly a citizen of the commune Weisenheim, district of Zweibruecken.

In the year 1715:

68. Jan. 11th: at Rhinebeck: Carl *Naeher*, widower, of Brickefeld, commune Trarbach, Palatinate, and Anna Constantia *Reichart*, daughter of Joseph *Reichart*, of the commune Marbach, duchy of Wuerttemberg.
69. April 26th: Jerg *Thaeter*, son of the late Johann *Thaeter*, formerly a citizen of Lehnberg, commune Giglingen, duchy of Wuerttemberg, and Anna Maria *Meyer*, daughter of the late Johann Fridrich *Meyer*, formerly a citizen of Rohrbach, near Sintzen, baronate Vennig.
70. May 9th: Andreas *Ellich*, widower, of Neckar-Burcken, commune Mossbach, in the Palatinate, and Anna Sophia *Hornung*, widow of the late Gerhard *Hornung*, citizen of Newtown.
71. June 7th: Johann Georg *Launert*, son of the late Philipp *Launert*, citizen of the earldom Ustingen, and Anna Catharina *Schneider*, daughter of Johann Dietrich *Schneider*, formerly a citizen of the earldom Hachenburg.
72. Sept. 19th: Andreas Frantz *Contermann*, son of Johann Fridrich *Contermann*, of Entzberg, commune Maulbronn, duchy of Wuerttemberg, and Sibylla *Scharrmann*, daughter of Johann Henrich *Scharrmann*, of Fischborn, commune Isenburg.
73. Oct. 25th: Christian *Mueller*, son of the late Johann Georg *Mueller*, formerly a citizen of Elgard, commune Neuwied, and Maria Margretha *Schister*, daughter of Philipp *Schister*, formerly a citizen of the commune Isenburg.
74. Oct. 27th: Robert *Wihler*, son of Edwart *Wihler* of Kinderhook, and Catharina *Heyl*, daughter of the late Johann Wilhelm *Heyl*, formerly of Williamsdorf, duchy of Nassau-Siegen.
75. Nov. 1st: Johann Peter *Sutz*, son of Johann Dietrich *Sutz*, formerly a citizen of Bellheim, commune Germersheim, Palatinate, and Anna Margretha *Burckhard*, daughter of the late Johann *Burckhard*, formerly a citizen of Obermagstatt, earldom of Isenburg.
76. Nov. 1st: Leonard *Feeg*, of Schoharie, son of the late Johann *Feeg*, formerly a citizen of Oberstein, duchy of Nassau-Siegen, and Anna Catharina *Schutz*, daughter of the late Conrad *Schutz*, formerly a citizen of Langen-Sellweck, earldom of Isenburg.

77. Nov. 2d: Anthonius *Schneider*, son of Dietrich *Schneider*, formerly a citizen of the commune Hachenburg, and Margretha *Dietrich*, daughter of Christian *Dietrich*, formerly a citizen of the earldom Neuwied.
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In the year 1716:

78. Jan. 24th: in Schoharie: Johann Jacob *Becker*, son of the late Johann *Becker*, formerly a citizen of Darmbach, earldom of Runkel, and Maria Elisabetha *Laux*, daughter of Johann Just *Laux*, formerly a citizen of Weiher, earldom of Runkel.
79. May 29th: Johann *Planck*, widower, of Dausenach, commune Nassau, and Anna *Brunck*, widow of the late Mattheus *Brunck*, of Newtown.
80. June 20th: Peter *Schmid*, widower, residing at Hunterstown, but hailing from Boerstein, earldom Isenburg, and Elisabetha *Barthel*, daughter of Henrich *Barthel*, of Hunters-town, formerly of the commune Epstein, duchy of Darmstadt.
81. June 25th: Philipp Henrich *Cuntz*, son of Mattheus *Cuntz*, of Queensberg, formerly of Bischmusen near Saarbruecken, and Maria Elisabetha *Maemig*, daughter of Ferdinand *Maemig* of Ansberg, formerly of Wollbergshofwen, near Cologne, commune Neuburg.
82. June 26th: Adam *Hertel*, widower, of Georgetown, formerly of Liferspach, near Heppenheim, on the mountain-road (Bergstrasse), and Gertraud *Waid*, widow of the late Johann *Waid*, formerly of Wallwig, duchy of Nassau-Dillenbourg.
83. Aug. 31st: Johann Henrich *Conrad*, widower, of Ashausen, duchy of Nassau-Siegen, and Anna Gertraud *Seegendorf*, daughter of Adam *Seegendorf*, of Hermansdorf, commune Neuwied.
84. Sept. 18th: Johann Philipp *Feller*, son of Nicolaus *Feller*, of Guntersblum, earldom Leinig-Hartenburg, and Catharina Elisabetha *Rauh*, daughter of Nicolaus *Rauh*, of Oppenheim, in the Palatinate.
85. Nov. 13th: Rev. Johann Fridrich *Haeger*, High-German Pastor in Kingsberg, and Anna Catharina *Rohrbach*.
86. Jan. 3d: Johann Michel *Brack*, of Klein-Odenbach, commune Meistenheim, district of Zweibruecken, and Anna Maria *Schley*, daughter of Johann Michel *Schley*, formerly a citizen of Hettenbach, Rhenish Earldom.
87. Febr. 12th: Fridrich *Schramm*, son of Henrich *Schramm*, formerly a citizen of Woellensdorf, duchy of Siegen, and Anna Maria *Kuester*, daughter of Johann Wilhelm *Kuester*, formerly a citizen of Langen-Goens-Hestein, duchy of Darmstadt.
88. June 4th, in Schoharie: Conrad *Becker*, son of the late Sebastian *Becker*, formerly a citizen of Altzheim on the lower Rhine, commune Altzheim, in the Palatinate, and Sabina *Mattheus*, daughter of the late Henrich *Mattheus*, formerly a citizen of Duerheim, commune Altzheim, Palatinate.

89. July 2d: Johann Wilhelm *Hanbuch*, widower, of Nieder-Biber, commune Neuwied, and Anna Catharina *Lutt*, widow of the Johann Peter *Lutt*, formerly a citizen of Wald-Lebersheim near Bingen, earldom Schomburg.
90. July 29th: Jan von *Nordstrandt*, widower, residing with Jacob *Hochdihl* near Rhinebeck, and Belicka *Caujun*, widow of the late Fransa *Caujun* and residing with Henrich *Chissem*.
91. Nov. 5th: Johann Peter *Burckhard*, son of the late Johann *Bruckhard*, formerly a citizen of Ober-Mockstatt, in the earldom of Isenburg, and Anna Amalia *Klein*, daughter of Hieronymus *Klein*, formerly a citizen of Flommersfeld, in the earldom of Sehinsch-Hachenburg, near Neuwied.
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In the year 1718:

92. Febr. 6th: Georg *Salzmann*, widower, of Stollberg, in the Upper Lausitz, electorate of Saxony, and Anna Margretha *Kaputzgi*, daughter of the late Johann Jacob *Kaputzgi*, formerly a citizen of Erbelheim on the Rhine, duchy of Darmstadt.
93. Dec. 5th: Johann Georg *Schneider*, son of Johann Wilhelm *Schneider*, of Nieder-Elsten, commune Hachenburg, and Anna Christina *Thonius*, daughter of the late Stephan *Thonius*, of Wolferlingen, commune Hachenburg, and the step-daughter of Jerg *Oberbach*.
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In the year 1719:

94. Febr. 24th: Peter *Landmann*, son of Peter *Landmann*, of Stockheim, commune Litting-Isenburg, and Johann Elisabetha *Planck*, daughter of Johann *Planck*, formerly a citizen of Dausenau, commune of Nassau.

Finis.

(To be Continued.)

